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A B S T R A C T

The present dissertation represents an investigation into St Basil's doctrine of "good" and "evil". In the first part an attempt is made to bring together St Basil's statements on the "good", which results in a three-fold understanding of goodness corresponding to the three levels of existence, the theological, the cosmological and the anthropological. Ultimately goodness is grounded, in St Basil's mind, in God himself, in his very being. However, inasmuch as God's goodness is expressed in his act (in creation and redemption) goodness is a notion that also applies to God's creation. Man's creation in the image and likeness of God is particularly relevant here and so is man's life of virtue. The second part of the dissertation examines^e_^ the problem of evil, both in the context of the spiritual world (angelology) and in the context of the physical world (cosmology) and man in particular (anthropology). Special attention is paid to the cause of evil, to man's fall and its consequences and to the distinction between "natural" and "moral" evil as well as to the problem of pain. The thorough analysis of St Basil's texts establishes that for the holy Father Evil is arbitrary and finds a paradoxical beginning in creaturely freedom. The final part of the dissertation deals with the Christian answer to the problem of evil which is rooted in the Incarnation of the Son of God and his work of salvation. The analysis of St Basil's key texts shows that man's final destiny and deification provided by God in Christ constitute the Christian answer to the problem of evil.

GOOD AND EVIL
IN THE TEACHING OF SAINT BASIL OF CAESAREA

BY

THE REV. MICHAEL YANNATOS

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14 MAY 1987



TO MY CHILDREN
STEVE AND MATINA

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PREFACE

The precise topic of this dissertation was suggested to me by my Supervisor, the Very Rev. Dr. George Dion. Dragas, to whom I am deeply grateful for all his encouragement and valuable assistance. However, the general topic of good and evil had been with me for some time, and I had been researching around it in a general way.

I owe the undertaking and completion of this thesis to my wife Maria, who not only insisted "that I should complete what I had had in mind," but also helped me psychologically to see it through when the difficulties and pressures of everyday life appeared in my way. To my wife, therefore, I owe my special thanks.

I must also thank the community of St. John the Theologian, which I serve, for allowing me the time to complete this thesis.

Last but not least I want to thank my Archbishop, the Most Reverend Dr. Methodios Fouyas, who, not only supported my application to the University of Durham for undertaking the present research, but gave me every encouragement to bring to completion this endeavour.

September 1985



ABBREVIATIONS

ΒΕΠΕΣ Βιβλιοθήκη Ἑλλήνων Πατέρων τῆς Ἐκκλησίας ATHENS
ΠΕΓΠ Πατερικά ἐκδόσεις Γρηγόριος ὁ Παλαμάς SALONIKA 1973
PG J.P.MIGNE, PATROLOGIA GRAECA
PL -" - PATROLOGIA LATINA

INTRODUCTION

Life experience demands a distinction between good and evil.^(a) This demand arises from the realisation that good is that which keeps, develops and advances life, while evil is that which destroys or threatens to destroy life. It is the actual presence of evil in the world and in life, rather than the presence of good, which makes for the problem of good and evil in the world. This is the reason why evil becomes apparent as a problem. Classical Hellenism tried to discover the reason why there is pain, corruption, death and generally evil in the world. Since man is born, lives and grows, why is his existence interrupted or why does he not live eternally? The answer was found in the existence of an inevitable fate to which the world and man were subjected. Classical Hellenism worshipped this fate as a Goddess and put this forward as an explanation of man's tragedy. But ultimately this was not deemed to be satisfactory. So it was suggested that another free and true world had to exist beyond the present one, which did not exhibit any shadow of change. This is the world of Ideas (ὁ τῶν ἰδεῶν κόσμος), of eternity, of God, of the truth. It is the world to which man really belongs - not of course the material human elements which are perishable, but the spiritual ones which are imperishable. In ancient Hellenism then, the

perishable body was separated from the imperishable soul and the immortality from the human spirit was turned into a fundamental dogma. But the real question concerning the total human life as experienced in the present remained unanswered, since neither the annihilation resulting from the cosmic fate, nor the departure of the soul into another spiritual realm constituted solutions which could really satisfy man.

The great Fathers of the Church addressed themselves to the problem of evil as it was presented by the Greek philosophers and gave it a Christian solution. "They taught that man was created by God with a higher and positive purpose; participation in the Divine and eternal life: deification." (b) Man's body is not a prison and man's soul is not contrary to his body. Man is a psycho-somatic unity. The breakdown of this unity means the destruction of man, and the destruction of man brings with it the destruction of the world. The existence of evil was seen by the Fathers as the consequence of the Fall, and particularly as man's disobedience to God's command. This disobedience gave birth to evil and sin, which ruled as a principle over the whole of man. It was only through the Incarnation of God's Logos that man's inclination towards sin was modified. With the Fall human nature first became weak, and then sick unto death. Then came Jesus, the Great Physician, who, with his precious blood, cleansed man from his sickness and gave him the power to fight

and overcome evil. Particularly since then, evil has remained in man's nature only as a possible (as opposed to necessary) inclination towards sin. Thus the Fathers did not speak so much about the problem but about "the mystery" of good and evil: man's struggle with evil which creates a new history for every man separately, for the whole of mankind and for the entire world. The first struggle as the Fathers see it takes place inside man, inside his soul. But then it also acquires an eternal dimension inasmuch as it involves man himself and the evil powers of the cosmos.

Saint Basil is a typical exponent of this general perspective of the Fathers and this tradition concerning the problem of evil. But he has helped more than others in articulating it and expounding it in a thorough way, which deserves a special study.

Saint Basil is an ecclesiastical orator, a dogmatic and polemic theologian, an unsurpassable interpreter of the Holy Bible, a great tutor and teacher of piety, an organizer of the ecclesiastical order, an ecclesiastical shepherd and a social worker.^(c) He is the type of a spiritually accomplished man who combines theory with practice in his life. "Since his death, the Christian world began to understand the profundity of his teaching and his spiritual grandeur."^(d) Basil's thoughts and theology became the thoughts and theology of the Church and this applies as much to his Triadology as to his doctrine of evil.

Using the Holy Bible as his basis, Basil supplied answers to the problems confronting the Church of his time. Hence even the much talked about problem of Evil (τό πολυθρύλητον πρόβλημα τοῦ κακοῦ)^(e) as he called it, did not leave him indifferent. The subject of evil frequently appears in his works, but is specially treated in his lecture "That God is not the cause of evils".

In my attempt to present Basil's teaching on Good and Evil I have divided my work into three parts. In the first part I follow Basil in the search for the Real Good and its effects. In the second part I explore Basil's conception of Evil and its consequences in the world of man. Finally, in the third part I attempt to bring out the Great Fathers' admiration for God's method of man's salvation from Evil and God's gift for man's conquest of Good.

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- a. Hebrews 5, 14
 - b. G.D. DRAGAS: "Οἱ τρεῖς Ἱεράρχαι". Festal Encyclical of the Greek Orthodox Archdiocese of Thyateira and Great Britain. London 1980.
 - c. METROPOLITAN DIONYSIUS OF SERVON AND KOZANIS "Μαρτυρία Ἰησοῦ Χριστοῦ", page 215. Athens.
 - d. S. PAPADOPOULOS: "Μεγάλου Βασιλείου βιογραφικὸ σχέδιον" "Ἐκκλησία καὶ Θεολογία Vol I, London 1980, pp.

e. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,

2, ΠΕΓΠ 7, 90

THE SUPREME GOOD

Before offering any definition of 'the Good', Basil directs his thought and appeals to Greek Philosophy and to the personal experience of his audience.¹

Man, says Basil, knows from personal experience that he likes to choose whatever is good and beautiful. Good things are loved by him and so he seeks to obtain them. But among these good things there is one which is 'the proper good' (τὸ κυρίως ἀγαθόν), God, and which, according to Basil, everyone should love and desire.² It is this supreme Good that Basil attempts to investigate.

Basil begins this investigation with the known world which forms the life-context of his audience. He does this because he believes that it is far easier for man to observe and come to know small objects around him, and from there to proceed gradually to greater things.³ So Basil first examines these things in the material world which man seeks to obtain, in order to find out whether any of these could be regarded as the Supreme Good. He mentions 'glory', 'wealth' and 'beauty',⁴ which have possibilities to be considered as good because they are pursued by man. However he immediately rejects them because these things cannot be controlled by man, and because they may lose their value⁵ or fail to endure the test of time.⁶ In general Basil notes

that nothing among all perishable and earthly goods can be regarded as blessed and enviable, when it is judged with reason. None of these could be considered as truly good and laudable.⁷

After the material world Basil invites his audience to look for the good in another context: the spiritual world. Basil is aware of the difficulties of this investigation. Although it is relatively easy for man's mind to observe the world surrounding him, it is very difficult for him to enter into the spiritual world.

For this reason Basil asks his audience to use their hopes,⁸ the eyes of their souls,⁹ and their faith¹⁰ so as to enable them to proceed further. When their minds have been purified from material passion, and have abandoned all intelligible creation completely,¹¹ then they will see the one thing, that everyone loves and desires,¹² the Father, the Son and the Holy Spirit, the uncreated nature, the Lordly authority, the pure goodness.¹³

At this point Basil recalls the Greek Philosophical precept which states that whatever is loved by all has the same nature with the one that is Good¹⁴ in order to strengthen his claim that God, who is most beloved, is the only real and perfect Good.¹⁵

The opinion that God is not only the perfect Good, but also the most desirable Good, which inspires those who desire every existence, is well known to Greek Philosophy. The difference, however, between

Greek Philosophy and Christian doctrine on this point, is that the Good of the former is the impersonal immovable (ἀκίνητον) principle of Aristotle, which moves by itself and attracts every existence without straying from its position;¹⁶ whereas for Basil, 'the Good' is the personal God of love, which moves by itself and with its own actions comes to meet man. Firstly He descends to man's level, becomes flesh, dies, and is resurrected again for man's sake; then through His love raises man to His level, so as to cloth him with the powers of His divinity, i.e. to deify him (θεώσις).¹⁷

Basil is fond of this personal characterisation of 'the Good' and uses it many times in his theology. We may note here that the same may be said of Gregory of Nyssa, whose God is not only supreme, pure, or good (ἀγαθόν), but self-goodness (αὐτοαγαθότης) itself.¹⁸

Basil's entire doctrine on Good and evil rests upon this principle, which sees God as the 'true Good'. It should be noted that this is not just Basil's personal admission, but a well established teaching of the Church.

GOD'S GOODNESS AND CREATION

The Spiritual World

God's goodness is first of all expressed in the creation of the spiritual world. This creation took place before that of the material world.¹⁹ The spiritual world comprises the heavenly powers and the Angels, which Basil divided into good and wicked.

Basil distinguishes clearly between the Angels (creatures) and God (the Creator). He considers the former as fellow servants (ὁμοδούλους) of man in the service of God.²⁰ The Angels are holy (ἅγιοι) because they are imbued with the sanctification of the grace of the Holy Ghost.²¹ Basil believes that the Angels have the gift of rejecting natural changes and of remaining in the same natural condition as on the day of their creation, because time does not change their constitutions and existence.²² Here we must be careful to note that when Basil speaks of the immutability of the Angels he refers only to their natural condition and not to their spiritual or moral condition.²³ Regarding the spiritual condition of the Angels, Basil believes that it admits the sanctification of the Holy Ghost and that it is possible for them to accomplish perfection of holiness or to lose holiness altogether. Therefore Basil distinguishes two stages of development in the spiritual condition of the Angels: firstly the

movement towards the Holy Ghost, and secondly the stabilisation or confirmation of that movement.²⁴

Angels did possess holiness from the first moment of their creation, but this does not mean that they are saints by nature.²⁵ If the latter was the case, it would be reasonable to conclude that they do not differ from the Holy Spirit, who is Holy by nature, and therefore they must be deified in a literal sense! In fact the holiness of the Angels is not a result of their own essence but a gift of the Holy Spirit (as in the case of man), and therefore they have to preserve it with care and dilligence. The grace of the Holy Spirit strengthens the Angels towards the acquisition of virtue, and with this acquisition it becomes difficult, but not impossible, for Angels to fall into evil.²⁶

It is clear then, that Basil does not see the sanctification of the Angels as something mechanical and automatic, but as a free process which is attained by means of personal endeavours. Basil distinguishes in Angels different grades of perfection. He attributes this difference firstly to the measure of their individual holiness, and secondly to the measure of their sanctification in proportion with their love towards God.²⁷ The perfection of the Angels is regarded by Basil as a progression towards an immovable rest in good, which is achieved with the reception of the grace of the Holy Spirit and the confirmation in this grace.²⁸

The Angelic Powers are endowed with free will

(αὐτεξούσιον) and are the balance between virtue and vice. They freely ask for the assistance of the Holy Spirit, who strengthening their own persistence towards good, stabilises their position in a way that they do not run the risk of falling from the service of 'actual good' (τό ὄντως ἀγαθόν).²⁹ Thus Basil does not consider the attachment of the Angels to the good by means of the grace of the Holy Spirit, as implying elimination of their free will. On the contrary their free request for the grace of the Holy Spirit sanctifies their freedom of choice. Further proof of the Angel's freedom of choice and of the changability of their spiritual condition is Satan's fall from virtue to vice, and therefore from good to evil.

The Material World

After the creation of the invisible world of the spiritual powers, God created the visible and perceptible world of matter. Basil insists from the beginning of his teaching that this creation is also the result of God's free-will, goodness and love. "God did not make the thing itself the cause of its existence: being good He made it a useful work; being wise, He made it as everything that is beautiful; being powerful, He made it very great".³⁰ So for Basil the only reason for the creation of the material world is God's goodness and nothing else.³¹

The goodness of God as the cause of Creation is also the reason why the entire fabric of Creation is wonderful, both in its totality and in its every detail. God did not create anything more than what is required. He did not omit to create anything that was necessary.³² Above all there was no place for evil in God's Creation since the reason for the Creation was not evil, but good. Evil, as we shall see later, is an attempt to distort good, an endeavour to annihilate goodness. Therefore evil and Creation are antithetical elements, and so it is impossible for evil to result from the Good God.³³ On the contrary, since all creatures have as the reason for their existence the goodness of God, they are good by nature and reveal or demonstrate their goodness as they advance towards the good

destiny of their creation.³⁴

The demonstration or externalisation of God's goodness did not end with the creation of the world, because the world is continuously the object of God's love and providence. God not only created the Universe but also cares, sustains and governs it with wisdom and omnipotence. "He watches over all, with sleepless eyes".³⁵ The goodness and providence of God bridges the mighty chasm between the Creator and Creation, so that the relationship of the latter to the former is not one of slavery and fear, but one of affection and freedom. As a result of this "all creatures look to the Leader and Provider of life with unrestrained longing and inexpressible affection".³⁶

Man's Creation

God's goodness is also the only reason for the creation of man. Basil questioned why it was necessary for the One who is good to create man, if only to conclude that there is no other answer than His goodness, which up to this day co-exists with God.³⁷

As a creation of God and for the reasons which we examined man is good with the exclusion of evil from his nature.³⁸ Basil characterizes as blasphemy and firmly criticises the opinion that God created good and bad men. This opinion was also previously criticised as heretical for the reason that it is blasphemous and impious because it renders the soul easy prey to sin.³⁹

For a description of the creation of man Basil follows the narrative of Genesis and presents God as creating the body of man from mud and with the "Divine Breath" offering him the capacity to be in his soul the logical, spiritual image of God.⁴⁰ Man is therefore seen as constituted of two elements, the material body and the spiritual soul.⁴¹ It is this constitution that leads Basil to name man as microcosm (μικρόκοσμος), since man is seen as comprising the two dimensions of Creation, the spiritual and material aspects of the world.⁴²

A brief analysis of Basil's opinion concerning these two constitutive elements of man is pertinent to the understanding of how Basil interprets evil in man.

The body of man is made by God (θεόπλαστον) and for this reason it is good (καλόν λίκαν). The perfect construction of the body corresponds to its high destination, which is the conquest of the truthful good. It is this body which enables man to be consubstantial (ὁμοούσιον) with the material world.⁴³ This excellent construction of the body provokes admiration and guides towards the comprehension of the wisdom of God.⁴⁴

The comprehension of the union between body and soul is a very difficult subject. Questions as to 'how and why' the immaterial, simple and living soul has been joined with the material world, or how the soul is influenced by the body, or how the body affects the soul, are problems which lead to a stalemate and for their solution one may follow the thoughts of Plato. It is for this reason, as Florovsky ingeniously noticed,⁴⁵ that Christian anthropology found a follower in Aristotle and not in Plato. It is well known that to Aristotle man is an individual being (ἄτομον, ὄν) who is unique and alive. In this union of soul and body we do not find two different elements joined together, but rather two aspects of the same reality. This view is held by Basil when he emphasizes the single and inseparable bond of soul and body in man.

For Saint Basil it is impossible for the body to be the prison (δεσμοτήριον) of the soul. The body is the carriage of life, it is a necessary property

which helps the soul and works in harmony with it.⁴⁶ Therefore there is an organic conjunction and interaction between body and soul. These two elements together are what constitutes a complete man. The body carries and expresses the soul. The soul gives life, governs the body, and generally regulates the conduct of man. The body as a material element is perishable and immortal, whereas the soul continues to exist, even after death which separates it from the body. Since body and soul together make up a man, after death the soul alone could not constitute a man. It is only the better part of man's nature which waits for the Resurrection in order to rejoin once more with the body, and together with it appear for the final judgement which will determine man's future.⁴⁷

Basil often speaks of the body and soul as adversary forces. But as it will be shown below, this occurs after the breaking of human nature which is caused by sin. In these cases, Basil appeals to the testimonies of Plato and other philosophers who share the same opinion. In order to support his opinion Basil points out that the opinions of the Greeks agree with the point of view of the Bible.⁴⁸

The fact that the body plays a decisive part in the existence and conduct of man means that man has to take care of it. Man's care must be such that the relationship between body and soul should always be in full equilibrium and at a correct relationship with God. The good health of the body requires the

soul to revolve around God and to maintain the right relationship with God.⁴⁹ Therefore Basil does not consider the body as something bad which is to be disregarded. Man has to learn the place of the body, and that of the soul, and must divide his care proportionally. This is the purpose of temperance and practice, with which the body is controlled by the soul, remains invulnerable from disease and fulfills its destination.⁵⁰ Whatever the body requires, food, clothing, sleep, ought to be in proportion with its needs, and to serve actual needs and not sinful desires. Finally, the general rule for man must be 'the use of objects according to need'.⁵¹

The soul is the second element of man. It is the spiritual element which separates man from the inanimate and irrational (ἄλογη) nature and makes him like the intelligible world of the Angels. Many times Basil comes close to saying that the soul is the real man. This of course concerns the worthiness of the soul as soul and not the soul as contrasted with the body.⁵²

Comparing the soul with the body we find that the soul is incorporeal, invisible and indescribable and that we know it (as we know God) only from its actions.⁵³ Man's soul in contrast with the mortal and irrational nature of animals is immortal⁵⁴ and rational.⁵⁵ The main characteristic of the soul is life, and therefore it comprises that which gives life to the body.⁵⁶ For this reason the soul is the leading (ἡγεμονικόν) element.⁵⁷ With a soul man becomes acquainted with God and the world around him, distinguishes between

good and evil, follows virtue and condemns sin.⁵⁸

In order for the soul to have this power it must of course be free of sin.⁵⁹ Basil does not only use the term soul (ψυχή) to express the spiritual part of man. He also use the terms, mind (νοῦς), logic (λόγος), heart (καρδιά) and soul (ψυχή) which he regards as being synonymous. Basically he states that the mind is the centre of man's logic.⁶⁰

Basil sees the co-operation between soul and body with the Platonic picture of the soul as a 'governor' or 'rider' which has the sovereignty of the body and the body as a well trained animal or carriage.⁶¹ For this reason the conquest of good depends mainly on the mind (νοῦς), which is the supreme operator in man.⁶³

We can therefore conclude that Basil sees the soul as being the regulator of the biological necessities of man's life and as the superior expression in the spiritual and moral life of man. For this reason Basil characterizes the first activity of the soul as passible and irrational, and the second as logical and mental.⁶⁴

Following Plato,⁶⁵ Basil divided the soul into three parts, the logical (λογιστικόν), the aggressive (θυμικόν) and the desirable (ἐπιθυμητικόν). The first activity of the soul, which is and irrational, comprises the memorable and desirable parts of the soul.⁶⁶ The second comprises the logical part, which Basil characterizes with the Stoic term, the principal (ἡγεμονικόν) part of

the soul or mind of man.⁶⁷ Analogous to the three parts of the soul and the actions of the soul are the three conditions which Basil distinguishes and which relate to the soul's actions in choosing between good and evil. These conditions are the virtuous (ἐνάρητη), the wicked (πονηρὴ) and the indifferent (ἀδιάφορη).⁶⁸

Basil's proposal as regards the principal part of the soul does not render the other two parts invaluable, but as belonging to the irrational side of the soul. Their purpose is considered to be of great importance since they help man to discover virtue and his destination.⁶⁹

Basil examines and separates the powers of the soul, which are the miscellaneous tendencies and impulses of man. These powers consist of the moral roots which man has had from the day of his creation and which, with proper use, correspond to God's commandments. The correct use of these moral roots enables man to exist in a situation of spiritual health; in other words, it enables a virtuous and harmonious situation for man in his relationship with God.⁷⁰

These separate powers are the natural laws which are sown inside man and guide him to love virtue and avoid sin.⁷¹ This love which man has for whatever is good and beautiful stems from the natural goodness (τό φύσει καλόν) found in man. Basil compares this natural goodness in man with the instincts of irrational animals. Animals acquire

their natural attributes from the moment of their creation. In comparison, man inherits virtues, which his soul loves and desires without being taught to do so.⁷²

Every creature has a natural secret relationship with its creator. For man this creaturely relationship with God is summed up in the word 'love'. The power of this love, which is expressed with the love of man for man and for God, is also another power of the soul. Man can be certain of this love without having to search for external evidence. He can do this by studying himself;⁷³ and in doing so, he soon learns that whatever is good and pleasant will give satisfaction to his soul not only when he is enjoying it, but also when he is anticipating it.⁷⁴

Human nature experiences this power as a movement and tendency towards its neighbour, but most importantly as an inclination and invincible attraction towards God. This union of love with God, resulting from the inner powers of the human soul, often becomes an unquenchable and almost unbearable desire of the soul.⁷⁵ Basil uses the lives of the Saints as an eloquent example of this love for God by man. The Saints throughout their lives seek to enjoy the beauty of God's glory, and their prayers centre on God granting them the gift of this eternal love.⁷⁶

MAN'S CREATION IN THE IMAGE AND LIKENESS OF GOD

To realise the purpose of his creation and to fulfill his natural inclination, man was created in accordance with the image and likeness of God Himself.⁷⁷ This characteristic of man gives him a different value and makes him stand out above all other creatures.⁷⁸

From Basil's last lecture of the Hexa^emeron we gather that for him being in the image of God was given to man at his creation whereas the likeness of God is something to be acquired by man in his life. In other words man's creation 'in accordance with the likeness of God' relates to man's destiny.⁷⁹

When Basil speaks about man in a general theological context, he uses both these expressions and also the single terms image (εἰκών), likening (ὁμοίωσις), likeness (ὁμοίωμα) and resemblance (ὁμοιότητα).⁸⁰ But when Basil refers specifically to the destiny or nature of man, then he separates the terms and refers the 'κατ'εἰκόνα' to man's nature and the 'καθ'ὁμοίωσιν' to man's inclination and destiny.⁸¹ The 'κατ'εἰκόνα' does not reveal a natural likeness to God, as does the likeness which God has with His Logos.⁸² In the latter case likeness points to the grace of God. In a similar fashion Gregory of Nyssa argues that it is impossible for man's likeness to God to be real or essential because the nature of God is 'immutable and uncreated', whereas human nature is the exact

opposite.⁸³ However this 'κατ'εἰκόνα Θεοῦ' creaturely constitution of man is the inextinguishable seal which the love of God has placed on man. This will always be the indispensable presupposition of man's acceptance of the grace of God and of his communion with the Holy Trinity. For this reason Basil never speaks of the loss of the image, although he does speak of the image being obscured and restored or renewed through Christ.⁸⁴

If Basil calls the 'κατ'εἰκόνα Θεοῦ' 'beauty of the soul', 'familiar beauty' and 'beauty by nature' it is because it is the representation of God that constitutes the true and most - desired beauty.⁸⁵ Furthermore, for Basil 'κατ'εἰκόνα' is the power of human nature to proceed to the realisation of the 'καθ'ὁμοίωσιν'.⁸⁶ The 'καθ'ὁμοίωσιν' is related to God's inclination to make man saintly and perfect as Himself.⁸⁷ Man's part in the achievement of this is the practice of virtue. Through the 'κατ'εἰκόνα' man has the capacity to cultivate the seeds of virtue and holiness which are given to him by his Creator and to achieve the acquisition and full fruition of virtue. Only then does holiness become permanent in man and brings him closer to a permanent communion with God, like that enjoyed by the Angels. Virtue guides man towards perfection of soul and assimilation (ὁμοίωσις) with his Creator, which lead man to acquire the honour of the Angels.⁸⁸

Basil expresses this movement from the 'κατ'εἰκόνα' to the 'καθ'ὁμοίωσιν' with the term 'to be assimilated

with' (ὁμοιοῦσθαι)⁸⁹ which denotes the will, possibility and endeavour of man to become like God. This will of man is the result of his own free reasoning and also of the grace of the Holy Spirit.

MAN'S FREEDOM (Αὐτεξούσιον)

The result of man's free reasoning is his independence. With the use of his reason man can distinguish between good and evil, virtue and wickedness, and with his independence he can choose between them. The power to distinguish and decide, i.e. the capacities of reason and independence, constitute the balance of man with which man is capable of judging and living in accordance with God's will.⁹⁰

Man's completion or perfection is the result of his own choice and endeavour and cannot be attained by external force or imposition. Man's independence is an indispensable characteristic of his humanity. It is because of this that he differs from all the other creatures of the universe. He is made to be an independent person while all other creatures exist only because of the will of their Creator. As such they do not have knowledge of good and evil, truth and falsehood, life and death. They have been created by God's will and cannot create anything by themselves. Man differs at this point, inasmuch as he can choose between good and evil, since he was made to be an independent person and can be a maker even though he cannot create out of nothing. Man alone and with his own volition shall choose the road that will bring him to his completion and to God. Basil

emphasises at this point that as we hardly regard as friends those who with difficulty and without their own volition offer us their services, likewise God does not like what man does with difficulty or out of necessity, but likes instead what man can achieve out of his own free will.⁹¹

In a similar way Gregory of Nyssa states that for us men 'Good' is not the result of necessity but an achievement of our own free volition. This is the reason why he describes this gift of freedom and independence as the best and most virtuous of 'the goods'. It is this good that allows man to achieve equal honour with God because he can be equal with God and independent man is Godlike and blissful.⁹²

In Paradise the first man was free to establish his position or to reject it. But even after his fall he was still free to escape from the dictates of sin which he had adopted by himself, and to return back to blissful life which he had willingly lost. It depends entirely on man whether he says 'yes' to the Grace of God or rejects deification (θεώσις).⁹³ Without freedom virtue has no value. Virtue is formed from free intentions and free actions and not from necessity. Intentions are derived from our inner self. The inner self implies independence.⁹⁴ At this point Gregory of Nyssa states that virtue is the result of voluntary movement of man because whatever is made out of necessity or force is not a virtue. He concludes by saying that 'obligatory slavery crushes independence and

darkens the holy icon of God in man. How would man be the image of the Divine nature! It is then through independence that man holds on to and preserves his resemblance to God.⁹⁵

All this ultimately means that for Basil man's freedom has a beginning and an end in his spiritual life. But this freedom can also lead to the paradox of a movement towards creative completion or destructive failure. Yet the paradox of freedom is so closely connected with man's personality that if it were abolished, man would at once cease to be man and would become an irrational animal. Nevertheless man has not been abandoned in the world with a freedom trial so that he can be tried and then accept reward or punishment. Man exists in the world with a freedom which allows him and even demands that he co-operate with God in the completion of the purpose of creation. In the last analysis man's freedom is a power which permits him to proceed from the 'image' (κατ'εἰκόνα) to the 'likeness' (καθ'ὁμοίωσιν). Without this power there can be no human creative life movement. The achievement of the likeness (καθ'ὁμοίωσιν) is a victory of man's freedom, while the tragic fall from the destiny of Creation is owed to man's bad use of his freedom.

The result of Basil's thesis concerning the independence and free choice of man, is his conviction that it is a blasphemous heresy to entertain the opinion that God created good and

bad men.⁹⁶ This is the reason that the thesis of the absolute predestination of man by God does not have a place in Basil's entire teaching. When Basil talks about the destruction of Pharaoh in the Red Sea he interprets the passage of Saint Paul referring to vessels of wrath prepared for Perdition ('σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν' Romans 9,22) by stating that it does not refer to a sinister Maker who creates good and evil, but to the fact that everything is made for some purpose; just as in a mansion you may find utensils made of gold, silver, earthenware or wood (II Timothy 2,20) and this distinction does not reveal a difference in natural construction but a difference in intentions and usage. Basil continues that 'he who is gold equiped is he who is of lower character from the first; made from earthenware is he who thinks of the earthly and is worthy of his destruction; wooden is he who easily soils himself with sin, and becomes material for the eternal fire; so an equipment of anger is he who like a pot accepts the diabolical energy and of the stench which has become upon him cannot be of any use, but his only worth is to be eliminated and to be destroyed.⁹⁷ Therefore as God exhausted all His forbearance for Pharaoh, Pharaoh made himself worthy to be destroyed, God permitted this destruction and made it known to others so that they can benefit from it.⁹⁸ Man, therefore, freely accepts or rejects the Grace of God and by himself, due to sin, becomes a 'stinking pot' and thus freely guides himself

towards destruction and perdition.

Because Basil regards the independence of man as the cause and origin of sin, a view which belongs to the dualistic philosophical perceptions of the heretical Manichaeus, he finds it impossible to render to the body the responsibility for the sinfulness of man or to regard the body as the main organ of sin. It is man as a whole that is a sinner. The soul sins in co-operation with the body.⁹⁹ If someone wanted to separate the weight of responsibility of sin, it would fall on the spiritual element of man, since the majority of sins are fulfilled from the impetus of the intentions;¹⁰⁰ and what makes man responsible before God for sin is human rationality and independence.

THE GRACE OF GOD

The miracle of the change of man, in accordance with God's wishes, is not achieved solely with human will and effort, but also depends on the Grace of God. From the beginning of his creation man received the sanctifying and perfecting Grace of the Holy Spirit by means of the Divine breath. Basil says that God breathed into man's face, that means, He put a portion of His own Grace into man, so that the similar can be acquainted with the similar.¹⁰¹ Basil suggests that the Grace of the Holy Spirit can be seen most clearly at this point where the resurrected Christ meets His disciples, and breathes out the Holy Spirit on them.¹⁰² (John 20,22). It is since the beginning of Creation that the nature of man and the sanctifying Grace of the Holy Spirit co-exist. This co-existence of the nature of man with the Grace of God is the natural situation of man's nature.¹⁰³ The Holy Spirit, who is the key to perfection of the Angels, is also the key through which human nature is made perfect and is led to its natural fulfilment.¹⁰⁴ This fulfilment is the achievement of the 'καθ' ὁμοίωσιν' i.e. the establishment of a communion between God, who is holy by nature, and man, who becomes holy by Grace.¹⁰⁵ Through the likeness of assimilation man recognises his similarity with God.¹⁰⁶

The event of man's assimilation with God finds its real and concrete expression in the co-operation

between the Grace of God and the freedom of man. This co-operation is a fundamental presupposition to Orthodox Soteriology. The completion of man depends on the coordination of the Grace of God with the will of man which incurs the acquisition of the virtues.

The Holy Spirit at first appears as a preacher who invites all men to Jesus who is clothed with the Gospel of salvation.¹⁰⁷ This preaching creates contrition in man's heart,¹⁰⁸ and in turn this contrition constitutes the beginning of man's entrance into the Church. Inside the Church man will be taught the truth and will accept the Grace of the sacraments and the Holy Spirit, whereby he will be joined by Jesus. However all this involves man's answer to the invitation of Divine Grace. This answer, which is a result of man's freedom, starts with the faith which brings man to holy baptism. Gregory of Nyssa examining the subject of baptism states that the beneficence or Grace conferred by It is not so much connected with the water, as it is with the descent of the Holy Ghost into the secret closet of human freedom.¹⁰⁹ The regeneration of man does not happen in a magical way, but results from the secret coordination of the Grace of the Holy Ghost and the freedom of man. Man who by himself lost this beatitude, must again by his own will follow the reverse way so as to re-acquire it. If man is to abolish the consequence of his free departure from the good he

needs to return to the source of the good and abandon the precepts of evil.¹¹⁰ God does not impose his will on man because he fully respects human freedom. When man offers God his freedom, God offers man His Grace and His love.

This divine respect for man's freedom is clearly visible in the first Christian Baptism. Although Peter, having received the ineffable (ἀνεκδιήγητον) Gift of the Holy Ghost at Pentecost, declared the Word of God to all present at Jerusalem, only three thousand were baptised because as many accepted the Grace and believed. The majority of them were not convinced and accused the Apostles.¹¹¹ Gregory of Nyssa noticed that the Grace of the kerygma was offered to all alike regardless of prestige, age or nationality.¹¹² But it was left entirely to each man to accept this gift by saying yes to the first movement of the Grace, or to reject the benevolence. God then, who has absolute freedom and authority over all things that He has made, has allowed man to be his own master so that he may freely and truly participate in God's perfections.¹¹³

VIRTUE ('Αρετή)

The Creator equipped man with Divine gifts, and man is obliged to proceed freely towards the conquest of the good. The conquest of the good presupposes from man, firstly, the observance of the good and the rejection of evil, and secondly, the laborious and persistent observance of God's Commandments. The rejection of evil and the observance of the good is for Basil nothing else but virtue.¹¹⁴

When Basil speaks of virtue, he does not hesitate to use all his rhetorical skills to present not only the grandeur of virtue but also the difficulties with which man will be confronted before he makes virtue his own property. Since virtue is a good and its acquisition depends on our effort, it is only the industrious who can make it his own property.¹¹⁵ Being a good, virtue is admired by all and is regarded as a valuable acquisition by him who has acquired it.¹¹⁶ Thus everyone praises prudence, accepts justice, admires bravery and regards wisdom as an important asset. Basil concludes that virtue is more important to the soul than health is to the body.¹¹⁷ The great admiration which men show for virtue corresponds to the great difficulties which are necessary for its acquisition. The higher the value of virtue, the greater is the need for strength of soul. Toil and pain of the soul are needed not only for

the acquisition of virtue, but also for the sustenance of the initial disposition which gradually brings one closer to virtue.¹¹⁸ It is with the assistance of God's Grace that the man who is industrious succeeds to establish the reality of virtue in himself.¹¹⁹

Negatively speaking, virtue is a movement away from sin. With this movement, man is led to return from the unnatural (παρά φύσιν) condition, to which he is led by sin, to the natural (κατά φύσιν) condition, for which ^{God} ~~man~~ destined him. This means that virtue results naturally from man, expressing the return of human nature to its natural movement, and that virtue leads to the fulfilment of the final purpose of human nature.

Abstinence from sin is an indispensable presupposition of the promotion of good in one's soul, i.e. the acquisition of virtue.¹²⁰ In his interpretation of the 33rd Psalm, Basil states that man must first remove himself from evil, and so release himself from the habits of a life which is like a bad road, before he can approach the good, if he has not previously moved away and has not entirely discharged himself from evil. As it is impossible for a sick person to recover his health unless he recovers from his sickness, or as it is impossible for someone to become warm if he continues to remain cold, so it is impossible for one who wishes to acquire a good life if he does not release himself from every contact with

evil.¹²¹ Rejection of evil is man's answer to God's summons whereby man succeeds in the acquisition of the likeness (καθ' ὁμοίωσιν). In such summons God does not challenge man to deny sin and to follow His wish, under threat of punishment, because He does not like what is done out of necessity.¹²² A significant presupposition to the goodness of virtue in man is man's freedom from every necessity and force, which, in turn, secures man's personality.

To hate and loath injustice and to remain pure from every sin, is to be able to perform the Commandments of God.¹²³ Thus the man who has withdrawn from sin proceeds to the second movement which is the observance of God's Commandments. Man is first obliged to learn what the good will of God is, and secondly, whether this is liked by God. This is because it happens that something which is good and a wish of God's, may not be appropriate for a certain person at a given time, and as such it may not be at all pleasing to God.¹²⁴

At this point Basil expresses the Orthodox tradition, according to which no Christian deed, no matter how good it is, can stand as the purpose of Christian life. The deeds of virtue are due to the Grace of Christ, and constitute that means for the acquisition of 'good' which is the true purpose of man's life. Besides only the deeds which occur through the Grace of Christ bring man the fruit of the Holy Spirit. Every deed which is not rooted in the Grace of Christ, even though it is good, does

not incur the blessing of God and does not save man. Its value is realised when it assists in the realisation of man's ultimate purpose, his union and communion with God. For Basil virtue, or the observance of God's Commandments, is an act which man performs with all his disposition. Through it man demonstrates his obedience to God, and realises its true outcome, divine assimilation (καθ'ὁμοίωσιν). A fundamental aspect of virtue is man's resolution to conform with the will of God and not with his own. This refusal of his own will constitutes the beginning of man's salvation, because it enables him to abandon the false satisfaction from the admiration of men, to remain free from the 'will of the flesh', and to coordinate his thoughts and wishes with those of God. In this way, man's will acquires its real power and true position. Thus Basil says that only that which is inspired by love towards God (as opposed to praises from men) is acceptable to God.¹²⁵

True virtue rests on man's love for the truth. False virtue results from man's wish to please men (to be ἀνθρωπάρεστος) rather than to please God. Also, true virtue does not look to present a future glory but prefers the love of God most of all.¹²⁶

The practice of virtue can be described as man's continuous battle for his return from the unnatural state of disease to the natural state of virtue. They are the marks of a human soul that has been cured. Similarly the disease is a sickness of the

soul and the vices, the marks of the perishable human nature. The restoration of the human nature to its natural state is achieved after a hard and uninterrupted battle. In fact it is the Grace of the Holy Spirit which makes the virtues to take the place of the vices that have entered into human nature as parasites. The natural virtues are the God-given antidotes to the unnatural and parasitical vices. The disease of the vices cannot be cured without the restoration of the virtues. This is the reason why Basil says that 'contrary to sin, the deed of justice is the necessary fruit of repentance'.¹²⁷ The natural and God-given status of the virtues means that there are no limitations in the practice of virtue. Man must continue to labour for the good in his endeavour to be always perfect.¹²⁸ Gregory of Nyssa observes that no progress and no conquest of virtue can be identified with the ultimate perfection of virtue, because virtue has no ultimate limit.¹²⁹ A man who is kept free from evil and who pursues virtue, is worthy of enjoying an endless delight, corresponding to this pursuit of endless virtue.¹³⁰

The soul can acquire the beauty and power to perform her proper function only if the Grace of God is given to carry out this deed.¹³¹ The battle against disease and in support of virtue involves rejection of evil and acquisition of the good, (Romans 12,9) and cannot be fought without the reinforcement of the Grace of the Holy Ghost. This Grace brings

to fruition the virtues of man, completes his sanctification and integrates him with good. The Grace of God and the freedom of man manifest themselves at the same time as the execution of the virtues, and it is impossible to understand the one without the other. Gregory of Nyssa states this thought more explicitly when he says that the Grace of God does not enter the soul which avoids salvation, and that the power of man's virtue is not sufficient enough on its own to ascend to the truthful life. It is only when the righteousness of the deeds and the Grace of the Spirit meet in the soul that the soul is filled with blissful life.¹³²

Both Basil and Gregory of Nyssa hold the opinion that Divine Grace is not received as a reward for human virtue, nor is it a reason for man's practicing of the virtue of independence. The conjunction of Divine Grace and human virtue presupposes the co-operation and mutual agreement of the Divine and human natures. This is co-operation in which neither Divine Grace imposes itself on human freedom nor human freedom imposes on Divine Grace.

In general, however, for Basil Christian practice of virtue has a dynamic and creative nature. It is a battle with various temptations, an emancipation from sin, a purification from disease, a discovery of the meaning of the Commandments of God, and finally a costly application of these Commandments. Therefore Christian Life is characterised by the union of word and deed (τόν λόγον καί τήν πράξιν).¹³³

It is this union of theory and practice that constitutes for Basil the possibility and the perspective of human salvation. Gaining virtues is not the purpose of man's life. The virtues are the only marks of man's continuous and uninterrupted course towards perfection according to the will of God. It is man's free acceptance of the Grace of God that gives him the power to pass the difficulties and to proceed to salvation. Ultimately virtue and grace raise man to and make him master of the good.

PART II

EVIL

The 'notorious subject of evil', (τό πολυθρόλητον ζήτημα)¹³⁴ preoccupied Basil to a large extent. This is mainly seen in his Oration 'God is not the one who causes evil', and also in his second Oration on the Hex^eameron. In these two Orations Basil opposes the view of the Gnostics and Manichaeus, and especially those of Marcion and Valentinus.¹³⁵

Man comes to realise that evil is primarily manifested in himself and in all other creatures. Thus he comes to believe that evil is connected with the nature and the cause of creation, and could have come from God. But, as it has been stated above, for Basil the goodness of God is the sole reason for the whole of creation. If one is to accept that the material world carried evil within it from the moment of its creation, then one must also accept that the Creator of this world must also be the Creator of evil.¹³⁶ This view stands in direct contrast to the teaching of Basil, for whom 'neither does the shameful result from the good, nor does evil from virtue'.¹³⁷

As the cause of creation, God is not evil, but the good cause of everything that exists. Evil is the opposite to God the Creator and aims at the destruction of Creation. Evil and the creative principle constitute two opposing elements.

Opposite objects are never derived from each other; for example, life does not give birth to death; darkness is not the foundation of light; illness does not create health.¹³⁸ For this reason, Basil excludes the possibility that the Creator might be the source of evil. Thus he states that neither the spiritual world, nor the material one were created by God mixed with evil. Basil claimed that if material creatures did not have evil inherent to their nature, much more would not spiritual creatures which admit of purification and sanctification, ever have a common existence with evil.¹³⁹ For Basil even the thought that 'evil is created from good is an impiety', and it also hides much foolishness.¹⁴⁰

Just as Basil excludes God from being the beginning and creator of evil, likewise he deems it impossible that evil might be unborn or possess its own substance. In his reply to the Gnostics, who accept God and evil as two concrete powers, Basil insists that evil is not unborn, nor is it without beginning. To be unborn (ingenerate) or without beginning belongs only to God. To follow the Gnostic syllogism and accept that evil is unborn means to place evil on the same level with the 'good nature (ἀγαθὴν φύσιν) of God'.¹⁴¹ Then two powers, good and evil, would exist, which would fight one another as equals with the result of either total destruction and annihilation of both or of a perpetual conflict

which could never be resolved. It is more logical, says Basil, to assume that good and evil are unequal and that as a result of their conflict the strongest wins over the weakest. Basil holds that in fact Good is more powerful than evil and therefore argues that evil will be destroyed completely. It is more important to note that Basil avoids the possibility of the opposite thought, i.e. that evil might be the most powerful, because he regards it as blasphemy. Furthermore Basil argues that inasmuch as evil has no beginning in God, it is not God's creation and does not have its own natural substance. As he puts it, 'Evil is not something that exists as some kind of living creature, neither is its existence some kind of substance'.¹⁴²

Basil's belief that evil does not exist in the world as a natural substance does not ban the existence of evil from the world. Thus he clearly sees and explicitly admits the existence of evil in the world and seems to be particularly aware of its power in the world. As to the nature of this existence and power of evil in the world Basil supplies the following explanations.¹⁴³

Since evil does not have its own natural existence and substance, it is not something which is natural. This means that it is something which is outside the realm of the natural life and condition. In fact evil is the privation of natural good. As an example of this it was the

eye, and not the blindness, that was first created. Blindness came only with the loss of the eyes. If the eye was not of an indestructable nature, blindness could not have occurred. Similarly, evil, which does not have its own existence, would not have appeared without the existence of an indolent soul.¹⁴⁴ Basil also explains that evil exists only as an action of the soul which is opposite to virtue. Thus evil is an ailing situation of the creature. If the creature was to be restored to its natural condition and reality, then evil would automatically cease to exist. This is why the only form that evil takes is the form of the good, when it becomes corrosive and shapeless. Evil proceeds side by side with the good in its life and in its history, and presents itself as an unsuccessful form in the development of the good. This implies that good and evil have common roots. But for Basil this is only a seeming impression. Evil proceeds side by side with the good, not because they have common roots, but because the former constitutes disfigurement of the latter.

Gregory of Nyssa agrees with his brother, inasmuch as he does not deny the existence of evil, but the claim that evil is an existence. He also says, like Basil, that evil is an ailment (νόσος) which appears in nature as an intruder.¹⁴⁵ If Basil's final thought on evil is connected with God, evil is the absence of good, and if the ultimate good is God

himself, the ultimate definition of evil could be nothing else but 'the alienation of man (or any creature) from God'. The movement which removes man from God is the wickedness of evil.¹⁴⁶

THE BEGINNING AND CAUSE OF EVIL

Having first admitted the existence of evil in the world, and having analysed somewhat its nature and character, vis-a-vis creation, Basil turns next to the examination of its beginning and cause. "The cause and beginning of evil", he says, "is man himself, who with his own will removes himself from God, and leaves evil to nestle inside him". Man of course is good in his own nature and as such he is always led towards the good; this means that sin is external and foreign to his nature and substance.¹⁴⁷ Sin attached itself to man after he had been made, and man did not acquire it along with his creation. Thus good, and whatever is connected with it, is inherent to man, while evil is external to his being.

Basil's thought is developed by Gregory of Nyssa, who states that the beginning of evil must be sought not only beyond man but also beyond God who is self goodness. The initial attachment (προσραφή) of the first man to the real beings (τά ὄντως ὄντα) gave him the possibility of being good and existing in good. Everything in Paradise, the place of residence for the first men, was good and was found in a harmonious relationship with the Creator. Evil, which broke the original harmony, could only be found 'outside' God, because God is the only existence, who holds everything, and gives life to everything. Since whatever happens away from

God is non-existent evil could be nothing other than the absence of privation of good. In fact evil takes substance, precisely from the breaking of the primitive harmony and is a product of man's will. It is the misuse of man's independence that causes the realisation of evil.¹⁴⁸ The actual reason for this realisation is man's intention or choice which divides his nature and creates a distance in man's relationship with the good.¹⁴⁹ Thus evil is not a reality, but only the absence of virtue.¹⁵⁰

Basil distinguishes two powers in man's mind which are related to good and evil: one wicked and devilish, which pulls man away from God, and another divine and good which brings him closer to God.¹⁵¹ The latter is the natural movement of the mind, which accompanies man from the day of his creation and which is good. Its purpose is the emancipation of man from disease, his return to his condition before the fall, and the development of his personality with the will of God. In this movement, the rational (λογικόν) power of the soul is the strongest, and the irrational powers of the soul, the aggressive and appetitive ones (τό θυμικόν καί τό ἐπιθυμητικόν), are subdued and coordinated with it so as to preserve the natural movement of the mind.¹⁵² When the rational power is weak, then the irrational part of the soul prevails over it and chokes its movement. This constitutes the unnatural movement of the soul which leads man away from God and the good. In this case the irrational power

uses the pleasures and desires of the body to subdue the logical power of the soul to sin. This actually occurs because of the inconsistency and weakness of man, who finds it convenient to resort to the opposite.¹⁵³ Man's irrational drive chokes every endeavour of his towards virtue. When he gets involved with the flesh and shameful desires man is subdued to what is mortal and temporary¹⁵⁴ and finally comes to be in the same condition as the irrational animals.¹⁵⁵ In this case he must use all the power of his reason in order to rediscover what is actually good for himself. But this is extremely difficult because it requires tremendous determination and preparation of the soul lest it is once more led astray.¹⁵⁶

To describe man's experience of good and evil Basil speaks of a continuous war in man between the law of God and the law of sin. The law of sin is presented by the irrational power of the soul as convenient and desirable, and thus the rational power is allured towards and eventually subdued to sin. Sensuality prevails over every good, and man progresses by himself towards his death and destruction. The further away he moves from God, who is life, the nearer he comes to death.¹⁵⁷

The cause of evil is man himself, and especially the wickedness he allows to grow inside him. Again evil is the result of man's inconsiderateness,¹⁵⁸

on earth. Evil bears no relation to the actual beings (τὰ ὄντα) or their relatives (τὰ ἐπέκεινα τῶν ὄντων).¹⁶⁴ All Beings exist in the Good and that is why they are all good. The Good transcends all beings and does not need anyone. It is self-sufficient and as such is the measure and the end of everything. The Good is that on which everything depends and It is considered as the beginning and end of everything. Plotinus identifies this Good with the Divine Mind (νοῦς), which is most beautiful and ruler of all intelligent realities. As he puts it, 'The Good and Divine Mind' has everything and is everything.¹⁶⁵ Evil has no relation to existing things but is found in things which do not exist, and can itself be regarded as a minus-being (τὰ μὴ ὄντα). When Plotinus states that evil is found in non-beings, he does not intend to deny its existence altogether, but to stress its otherness in comparison with beings or its negative ontological character. Yet Plotinus does distinguish between "the absolute evil" and "all the evils which partake of it and resemble it". For Plotinus the absolute evil, which he also calls "first and actual", is matter: matter which is by nature subject to shape, kinds, forms, measure and termination. Bodies are regarded as secondary evils, inasmuch as they participate in matter.¹⁶⁶ Matter is the actual evil because it does not partake in the nature of the good. In fact whatever partakes of matter (e.g. all perceptible bodies) becomes evil in a

secondary sense, because it has in matter the principle which deprives it from natural fulfilment in the Good.¹⁶⁷

Comparing the doctrine of Plotinus with that of Basil, we notice a great difference between the two. For the former good and evil are rooted in a dualism between spirit and matter, whereas for the latter, there is no ontological dualism but a natural and ^{an}unnatural condition. It is true that Basil's view does not explain away the existence of evil, but it does maintain the unity of God and the unity of creation, and besides, it does end with an optimistic tone, inasmuch as it envisages the final destruction of evil.

In the last analysis there are only a few points of general perception that are common between the doctrines of Basil and Plotinus, the most important of which are: (a) that evil does not have any connection with the good, and (b) that evil is actually the privation of goodness in an existing being. Basil's basis is the Bible, in which his doctrine of evil is firmly rooted. Evil is an unnatural condition which appears in natural human beings after the misuse of their independence. It does not have any connection with matter, as Plotinus states, since the latter was created by God and is by nature "very good". Such a view (as that of Plotinus) would lead to dualism. Matter would be a power contrary to that of the Good and will exist in the world as another authority. For the Cappadocians, in general, the freedom of man is always viewed as a natural consequence of the creation of man in the image and likeness of God, whilst the basis for evil is man's fall from his communication with God; for the philosophers, however, the freedom of man is bound to the inscrutable law of destiny (εἰμαρμένη) and evil is always connected with matter.

On the whole we observe that Basil uses the Bible and elements of Greek philosophy in his attempt to expound evil and its consequences upon human nature. He utilizes the terms of the Philosophers, not because he wants to replace the biblical ones,

but in order to give Christian responses to the philosophic accusations. Philosophy is not his aim, but it is a way of interpreting and presenting the teachings of the Bible. Thus in his hands many Stoic and Platonic terms and teachings are transformed into theological ones. For example, when he speaks of God as the real being (τό ὄντως ὄν), or of man's fall as a condition of non-existence (τό μή ὄν) he turns philosophy into theology. By identifying τό ὄντως ὄν with God, he deprives it of its Platonic ideological meaning and turns it into the God of the Fathers of Abraham, Isaac and Jacob. Again τὸ μή ὄν, as a result of the fall, is not a mere thought, but a theological category, which reveals the interruption of man's communication with God, who is the source of real being.

Summarising, we must say, that for Basil evil is neither an autonomous unborn authority, nor is it derived from God, but it has its source and origin in the freedom of the created rational being. As he expressly states both man and the devil become evil out of their own free intention.¹⁶⁸

EVIL IN THE SPIRITUAL FORCES (THE ANGELS)

Basil's thesis on the fall of Satan and the appearance of evil in the spiritual forces is the continuation of his teachings on the changeability of the spiritual condition of the angels. Satan would not have fallen from beatitude if he did not willingly accept the change for the worse.¹⁶⁹

For the Angels, as for man, evil is not part of their nature. When they were created by God, they did not have anything wicked or unclean in their constitution, just as no creature of creation was created with anything wicked or unclean in his nature. Satan became evil because he himself chose to, and no one forced it upon him.¹⁷⁰ Indeed Satan once belonged to the same class as the good angels, and he could have remained there. He could though, like the other angels, have preserved the sanctifying and perfecting Grace of the Holy Spirit, so as to become stable and immovable in his insatiable (ἀκόρεστη) love for God. He was able to do this, but he did not wish it. It was freely and with full knowledge of the consequences that Satan turned against God. This is why he is characterized by self-disobedience and self-sin (αὐτοαπειθεία καὶ αὐτοαμαρτία). Satan broke the communication with God, refused the Grace of the Spirit and fell totally from his initial position.¹⁷¹ By the adjective totally (παντελῶς)

Basil means that there is no possibility for Satan to return to his first position. From the time he refused the Grace, he became the Devil, or even hell itself, because "hell is the total estrangement from the Spirit". Thus evil, which did not have entity before Satan's fall, now became a reality denoting "estrangement from God".¹⁷²

Satan's move towards wickedness, has for Basil a progressive character and stands in direct contrast to the progressive movement of the angels towards perfection. So, then, Satan without being evil by nature, became evil by choice, and his progressive movement towards evil eventually led him to become one with it. This is the reason why Basil names Satan as "self-sin" (αὐτοαμαρτία).¹⁷³

In his attempt to explain that Satan is not evil by nature - a thought which would have presented God as the Creator of evil - but became evil of his own choice, Basil makes a comparison between Satan and Gabriel. Gabriel, he says, is an angel who remained united with God whereas Satan is an angel who has decisively fallen from his position. Both Gabriel and Satan acted freely, but the one chose to retain his position and the other to abandon it. The crucial point here is to realise that by the use of his free will Gabriel could have rebelled against God and Satan could have remained upright. Ultimately, however, Gabriel was saved by the infinite love of God, whereas Satan was cast out and

became evil precisely because of his self-chosen alienation from God.¹⁷⁴

Basil places the time of Satan's fall, before the creation of man and of the material world. He infers this from the fact that Satan was presented to man in Paradise as an evil spirit, but without giving relative details, except the recalling of Christ's words, which present Satan as "a lightening falling from heaven" (Luke 10,18).

It is important to point out here that by locating the cause of Satan's fall in the free loss of his love for God, Basil offers a solution to the impass of Origen's teaching on this case. According to Origen, the fall of rational creatures was the result of their satiety (κόρος) arising from their constant vision of God. Only the Logos and the Holy Spirit were capable of avoiding this satiety completely.¹⁷⁵ Therefore, all the spirits had sinned and, depending on the seriousness of their faults, had become demons, or men, or angels.¹⁷⁶ Basil fought this teaching on the grounds that it contradicted two of God's attributes, His incomprehensibility and His infinity, and that it rejected the notion of a fall occurring in time and the notion of the resurrection.¹⁷⁷ Basil has upheld, however, the opinion first presented by Origen that Satan's Fall was primarily the result of his pride, and not of his voluptuousness. The relative teaching on Satan's voluptuousness as the cause of his fall,

has its source in Pseudo-Clement's idea¹⁷⁸ that the souls of the giants, who were born as a result of intercourse between angels and women, lived on after the deluge and became the gods of paganism. This theory, which survived even after the fourth century, was rejected by Origen, who identified Satan (Isaiah 14,12) and the noble men of Tyre (Ezek. 28,12) with the devil and saw the pride of Satan as the cause of the fall. Origen's opinion prevailed in Christian Theology, and therefore Basil gave it full support accepting that the fall of the angels is the result of their pride and disobedience against God.¹⁷⁹

On the other hand it must be pointed out that Basil does make some allusions to that theory of the fall which finds its starting-point in Satan's envy for man. According to this theory, Satan's fall did not occur before the creation of the world, but after it, because it was exclusively the result of Satan's envy for man. In his lecture On Envy Basil asks: "What was that which enraged the Devil to begin the war against man? Was it not envy, on account of which Satan openly showed that he was at war with God? (Θεομάχος), by being on the one hand indignant against God because of His munificence towards man, and on the other hand, unable to revenge God, he avenged man".¹⁸⁰ Furthermore, in his lecture On Humility Basil says, that the devil, because of his enmity towards man, has poured forth all his power and device so that he can draw man

away from God and from eternal life: yet even though he had high hopes, he did not succeed, but became a rebel against God, and was punished by being sent to eternal death.¹⁸¹ For Basil, however, the mistake of Satan was not immediately incurable. Basil believes that at least in the beginning Satan could have shown repentance; but in fact Satan continued his destructive work for himself. Especially after man's fall his perversion became definite, since his envy was manifested to be the cause of man's fall.¹⁸² After man's fall, Satan remained forever entrenched in evil, just as a piece of cloth stained by a spot of blood always remains stained.¹⁸³

Concerning the duration of Satan's punishment, Basil regards it as eternal. He rejects Origen's teaching of a final restoration (ἀποκατάστασις) of all including Satan, and expressly states that after his removal from God, Satan was condemned to eternal death, as will everyone be condemned who continues to sin.¹⁸⁴

B. OTTIS, AND HIS OPINION ON THE FALL OF ANGELS¹⁸⁵

Relative to the teaching on the fall of the Angels is also B. Ottis' criticism of the teaching of the Cappadocian Fathers. Because of his philosophical presuppositions, Ottis reaches certain conclusions concerning the teaching of the Fathers, which in our opinion are wrong. His analysis for instance of the Basilian passages

dealing with the Angels' fall, leads him to conclude that Basil identifies sin with ignorance - according to Plato's teaching - and for this reason he cannot explain Satan's sin in a satisfactory way. If, he argues, sin in general is connected with the "attire of the flesh" which exerts a negative influence on the rational spirits and darkens their thoughts, Satan as a spirit unbound by material nature, should not fall at all. Thus, because the Cappadocians cannot accept that a spiritual immaterial power can commit sin being fully aware of their actions, and because they rejected the teaching of Origen concerning 'Sateity', they cannot, in Ottis's view, give a satisfactory solution to the problem of the fall of Satan.

Ottis' argument, however, is not as consistent as it appears. In the beginning he disregards the significance of the independent intention or free choice of the spiritual powers and of the fact that they are not absolutely perfect. Thus he cannot distinguish the situation before and after the fall of Satan and the spiritual powers and he does not pay adequate attention to their progress towards Good or evil. Yet, Ottis presents Basil as being logically confused when he teaches on the one hand that the Angels (a) do not accept change but they are characterized by stability through virtue, (b) that they were created perfect from the beginning, and (c) that there is holiness in their substance, and on the other hand that, (a) the

spiritual situation of the Angels is possible to change from good to evil, (b) Satan hates God decisively, and (c) rational beings are essentially independent.

The problem is not with Basil but with Ottis, who misunderstands Basil's interpretation of the 44th psalm and especially Basil's claim that the Angels do not suffer change.¹⁸⁶ Ottis understands this claim as referring simply to the moral state of the Angels, but in fact Basil refers to the natural state of the Angels which crowned their moral achievement. It must be said that Basil holds the basic orthodox view that all rational creatures move freely towards God, and it is impossible to them also to move away from Him. In this light the Angels, as almost perfect, desired perfection, and through progressive accomplishment reached the point where they could no longer fall.¹⁸⁷ This achievement of the angels is shown in the fact that at the time of their creation they were all tested like Satan, who fell, but remained steadfast towards Good. The insatiate love of the Angels for God saved them, while Satan's departure from God made him an outcast.¹⁸⁸ In Basilian and generally orthodox Patristic teaching the moral state of the Angels is never regarded as something immovable. Rather it is believed that the Angels remained faithful to God, keeping their natural holiness, and that with the Grace of God they made a major advance towards moral perfection so as to become

immovable towards sin.¹⁸⁹ This is why when they speak of the Angels before the fall of Satan, the Fathers characterize them as hard to fall (δυσμετάπτωτος) and hard to move (δυσκίνητος) from the Good, whilst when they speak of their condition after the test and fall of Satan, (when the Angels by virtue of their independent persistence towards the Good secured themselves in It through the Grace of the Holy Spirit), they characterized them as motionless (ἀκίνητος) and immovable (ἀμετακίνητος) from the Good. In view of this Ottis' allegation of an inconsistency regarding Cappadocian Angelology is ^{un}justified.¹⁹⁰ When Basil speaks of spiritual forces, he still bares in mind that, these are not confined to place or time, as men are, and therefore their completion should not be investigated on the basis of the respective human experience in time and place.

The difficulty which the Cappadocians face when they deal with the fall of the Angels, and especially with the question relating to what causes creatures like the Angels to choose evil is not in their particular way of thinking, but in their realistic confrontation of the mystery of evil and iniquity.

THE ACT OF THE SATANIC FORCES AGAINST MAN

When the devil rejected the Grace of the Holy Spirit, he became receptive of every evil, and finally the creator of every evil. Being an opponent of God from the beginning and also being unable to fight God, he turned against man who is the image of God. He did this for the first time in Paradise, when he approached Adam, tempted him with his deceit and incurred his fall.¹⁹¹ The devil is he who introduced sin, by giving birth to it and became the father of all sinners (I John 3:8).¹⁹² The devil was homicidal from the beginning and is regarded as the most frightful and wild enemy of man. Together with his army of angels who followed him at the time of the fall,¹⁹³ the devil uses many tricks to detach man from God and to carry him along to eternal death.¹⁹⁴

Because of the devil's deceit and man's superficiality, man's ascension to God and completion of his soul was interrupted. "Thorns, sweat, prostitution, the place of exile, etc., now halt his return".¹⁹⁵ In deed the devil wanted to eliminate the whole of the human race, but he was not able to achieve this, because God firstly restrained the devil's destructive power with indissoluble laws and finally hit him with a fatal blow. Effacing of the devil's power, however, will occur at the glorious second coming

of the Lord when 'the evil spirits will be driven away and cast into the abyss'.¹⁹⁷ Thus the faithful, when they consider that the power of the devil is to be abolished, and that evil is only temporary, they do not permit their souls to be captured by the fear of the devil, or be easily led to slavery. Basil therefore concludes that whoever is easily afraid of the devil, must have suffered corrosion of the power of his soul by a disease and progeny of man's infidelity. This man has become captive and from his origin fell down and was trodden by the believers of Jesus.¹⁹⁸

Up until the final abolition of the devil's authority with the coming of the Kingdom of God, the devil continues his deeds using various ways. The devil especially exploits human weakness to create the various forms of paganism, or the heresies, or even the persecutions against the church. He provokes mistrust among Christians, and freezes their love, and through the fear of death he drives man away from the road to his completion.¹⁹⁹ With skillful technique and unfailing persistence the demons fight man, especially him who has been freed from the grip of evil by the blood of Christ. Their aim is to prove that Jesus's sacrifice was offered in vain and to make man their slave once again. This is why the demons who want man's perdition become more lamented and enraged against man if they fail to succeed in their deed, and are fought by man with the weapons of virtue.²⁰⁰

The intensity of Satan's power, however, is not only limited by God, but also by man who can censure it. Man's virtuous achievements, which are carried out according to the Lord's will and relate to the free intention or will of man's soul, can be stopped in any way by the devil. It is true that in the actions of the body God at times permits obstacles to occur, so as to place man on trial. The purpose of these obstacles is to lead man to criticise himself and to reprove the quality of his free intention. In this way man's persistence towards good is united with his patience which is the result of his pious judgement and healthy mind towards God.²⁰¹ For this reason Basil believes that Satan cannot become by any means the ultimate cause of sin, but that he simply exploits natural human needs, such as hunger, thirst etc., so as to defy the Lord, and through covetousness lead man to betrayal. Satan's activity is focused upon the most sensitive aspects of man's being so as to corrupt him through deficiency and negligence. The cause of evil is not removed from man but is to be placed within his freedom for independent decisions. Thus Basil explicitly states that evil sprouts from within us, and this is made clear by the Lord when He says that from our hearts emerge wicked thoughts (Matthew 15,10).²⁰²

However, Basil also regards Satan as being a cause both of moral evil and especially of natural misfortune. In his lectures on Envy he says that

the devils hate good, and that when they find dispositions friendly to them, will use them with every means towards their own evil aim.²⁰³

Furthermore, in one of his letters regarding the death of his friend's son, he expresses his sympathy for the terrible misfortune which came upon his family from their meeting with a wicked satan. On another occasion Basil attributes the fire which burnt his neighbouring church to Satan's actions because of the latter's hatred for the Church.²⁰⁴

Finally, although Satan has a great power at his disposal, he cannot trouble or do bad to man, without the willing permission of God. On the contrary the devil's temptations and warfare are an excellent way for man to train towards achieving spiritual growth. For example the devil's devices are opportunities for good to those who want to fight against them, in the same way a viper's venom, though a danger in itself, is a saving medicine in the hands of a doctor.²⁰⁵

THE BEGINNING OF EVIL IN MAN

Man was created in accordance with the image and likeness of God and alien from every evil, but not morally perfect.²⁰⁶ For if man is not to be susceptible to sin he should, by the correct use of his free will and the assistance of Divine Grace, avoid sinning and practice virtue, perfecting himself in the good. With his perfection in the good, man moves towards the theosis (deification) of his nature, which establishes his likeness to God. However, man has done the opposite. With the bad use of his freedom he has turned in the opposite direction. He tries to become equal with God in his own way and with his own power, casting aside the Divine Grace of Deification. Thus instead of acquiring Divine Beatitude he falls further and further away from it. In the hope of achieving more, and in his haste to get what he cannot easily achieve, he even loses the possibility of having that which he could not have had.²⁰⁷

The tragedy is that the greatest objective which man was expected to achieve was the objective which the devil used as bait to drive man towards his fall. This was none other than the devil's promise to the first man and woman that if they ate from the forbidden fruit they would become like God (Genesis 3,5). The devil, who is the "upholder of evil",²⁰⁸ envied man whom he saw as being particularly loved by God, and tried to guide man towards his fall and

destruction. To achieve this the devil suggested to Eve the violation of God's command, Eve was persuaded and she in turn persuaded and corrupted Adam. So the devil with the exploitation of man's desire to be like God, a desire which God himself implanted in man, drove man to his fall.²⁰⁹ Of course to be like God was not something which was bad for man, since this was connected with his destiny and completion. What was bad was the fact that the offer to man to be like God was pretentiously made by the devil in defiance of God's Grace, which was necessary for procuring it.²¹⁰ The correct procedure for man's assimilation with God involved the co-operation of man's will and freedom with the Grace of God. Indeed this procedure was rooted in God's command, which indicated to man where he could go and where he had to stop. The devil, however, proposed equality with God without God's Grace, but with the violation of God's orders. This cunning proposition was the moment of Adam's test, when his freedom was divided,²¹¹ for he had to choose between life with God and life without or far from God. The tragedy is that he freely chose the second option, and thus advanced towards an unnatural life.

This is Basil's interpretation of the biblical story relating to the fall of man. Basil does not give the entire responsibility for the fall to the devil, neither does he raise the question whether what man ate was good or bad. For Basil whatever was created was good, and this included the tree of

knowledge of good and evil. Furthermore, God's command was good, because it was introduced to test our obedience.²¹² It was bad that man ate, only because this action contradicted God's will, or violated the orders of God, the Creator.²¹³ In view of all this, it is obvious that the beginning of evil is not found in man's nature, but in his free will, when it becomes independent of God's will and therefore arbitrary.

Man's soul, as a live, logical but unstable substance was able to choose between good and evil, and it chose evil. The fall of man is a spiritual turn, resulting out of psychological reasons - a turn from a regular natural life and communication with God, to an unnatural life without God - a turn from spiritual to material goods, or a turn from the blissful and Divine cheerfulness to the humble enjoyment of the flesh. But what was the reason for this turning of man?

In his lecture "God is not responsible for Evils" Basil describes the situation of the first man and the first woman after their creation and before their fall. There Basil reveals the glory, grandeur and joy of Adam for what was donated to him by God, his benefactor. Immediately after this, however, Basil presents the Fall and the drama of man. He says that although man was sated with all these things, and impelled to insolence by his satiety, he preferred what pleased the eyes of the flesh, to the intelligible beauty, and regarded the satisfaction

of the belly more important than spiritual joys. Thus he found himself outside Paradise, away from that blissful and spiritual way of living which was particularly his. This was not the result of necessity but of man's inconsiderateness. Basil is crystal clear that man sinned because of his own erroneous choice, and he died because of his own sin.²¹⁴

When Basil speaks of 'sin' he does not seem to have in mind any specific action of Adam, but generally Adam's voluntary removal from God both in its initial and progressive stages. In his thought the progressive stage is finally transformed into a condition which keeps man disassociated from life and united with death. This condition constitutes a removal of the soul from its natural condition which results in distress²¹⁶ and submission to the devil's manner of existence.

Basil's interpretation of the Fall in psychological terms, i.e., as a result of man's free choice, does not answer the question concerning its origin. There is no plausible explanation for the fact that man lived like an angel and had all the riches of God's blessings came to choose by himself a life away from the Creator. The same must be said of all the ecclesiastical authors and Fathers who appear unable to give a satisfactory explanation to this fact. By excluding God and nature as creative causes of evil, and by transferring all responsibility

for the emergence of man's evil to freedom, the problem of the beginning and substance of evil is not solved. It is therefore better to regard it, at least in this life, as a grave mystery, especially because it is connected with the inexplicable and mysterious depth of the free personality of man.

Two answers prevailed in Basil's time concerning man's sin. According to the first, man's Fall is a consequent punishment for a certain sin committed in a spiritual world. This view, which resulted from the combination of the teaching of the Pythagoreans and the Orpheans on the evil nature of man's body and the Hebrew tradition of fallen angels was first developed by the Gnostics (Valentinus, Marcion, Bardesanes, Manes) and affected Origen and Origenist thought.²¹⁷ The second interpretation of the Fall, seen mostly in Numenius and Plotinus, is focused on the love of the soul for the nature of matter, i.e. narcissism.²¹⁸ The soul has fallen in love with its picture, which is reflected into the material world, or trapped in ambition.²¹⁹ This second interpretation is the thesis of Plotinus which developed later. Plotinus at first followed Numenius and accepted the voluntary descent of soul into matter, but towards the end of his life he considered the fall as an instinctive obedience of the soul to the internal incitement, the 'prothesmia'.²²⁰

This interpretation of Plotinus was used by Basil to formulate the Biblical teaching and to

free the Christian doctrine from the precarious deviations of Origen. Thus Basil rejected the philosophical thesis connected with an antedated spiritual fall, and following the Genesis narrative, located the Fall on man's (not only his soul's) act in history. Ultimately for Basil the cause that made man fall was man's independent power of selection which is the only origin of evil.²²¹

Following Origen in a general way, Basil also locates the main reason for the Fall on the combination of the safety of the soul with its ambition. Thus he teaches that Adam, although he was elevated in respect with the direction of his will, he was impelled to indolence by his satiety, and preferred what appeared pleasant to the eyes of his flesh, rather than the intelligible beauty; he counted the satisfaction of the belly more precious than the joy of the spirit.²²² Satiety (κόρος) made him reject the desire for Divine Glory from the centre of his life; and as he was in a hurry to obtain more than he had, and much more than his power could take, he lost what he already had.²²³ This satiety from Divine satisfaction brought a kind of drowsiness and pride to his soul, which disturbed the right balance between things and himself, originally established by God's will. So the soul instead of preserving its natural life with its persistence towards the good, and the enjoyment of spiritual riches, chose to misuse its natural powers and, acting against the image of

God imprinted on it, followed a course which removed it from God. By this course the soul became heavy and sank lower and lower; also, through meddling with shameful enjoyment of the pleasures of the flesh, the soul became susceptible to evil. For this reason, Basil does not consider the devil as the principle cause of man's fall, but only holds that he facilitated it and brought it more quickly.²²⁴

Perhaps this is the point to clarify the different meanings of λόπος in Basil and Origen. Origen used the word λόπος in his interpretation of the Fall and particularly in his general teaching on the pre-existence of the souls. According to this, the satiety of God naturally appeared in the independent spirits and became the cause of their falling away from God. It was as a consequence of this fall, that the material world was created to be a place of purification and pedagogy for these fallen spirits. According to Origen therefore the Fall is an event which occurred to the spiritual creation before the creation of the material world, on account of satiety, from which only the Logos and the Spirit were exempted.²²⁵

This teaching of Origen was not accepted by the Church, since it abolished the infinity and incomprehensibility of God, for which reason it presupposed the pre-existence of the souls. Origen's terminology however, was used by many

Fathers and ecclesiastical writers once it was conceptually corrected. Such is the case of Basil, who uses Origenist terms but expresses Orthodox teaching. The meaning^{of} satiety in Basil's writings differs from Origen's in the following respects:

a) Basil distinguishes the incomprehensibility and infinity of God's essence from the Divine actions, and thus renders impossible the emergence of satiety from the inaccessible essence of God, which bears no relation to the essence of creaturely beings; b) for Basil the notion of human satiety encompasses both soul and body and not only the soul of man, because Basil does not accept the mistaken Origenist view of the pre-existence of the soul; c) for Origen satiety has God as its cause, for the reason that His incomprehensibility is not absolute, but for Basil satiety is connected with man's inconsiderateness and immaturity.

Generally speaking, therefore, Basil condemns Origen's conception of satiety.²²⁶ For him the cause of man's fall is neither in God nor in the devil, but in man himself, who is exclusively responsible for his fall. Although man had by nature all the possibilities for avoiding the Fall and for enjoying all the riches of God's Grace, he did not choose to do so. It was freely and self-consciously that man turned against God and his own nature. In fact it was Adam's malicious volition which led him to sin and to fall.²²⁷

Finally to the question whether God was unable

to prevent the Fall, Basil responds negatively and repeatedly emphasizes that "God does not like what is done by force".²²⁸ Furthermore, he teaches that by some divine method God binds His omnipotence to the freedom of man; that He does not offer spiritual completion by force; that He created man for completion and invited him to it and educated him for it, but entrusted the last and decisive step to man's free and unbound will. For this reason the responsibility for the Fall, falls upon man and especially upon man's free choice. Herein lies the tragic aspect of the Fall; that is to say, that the Fall of man does not constitute simply any external legal breach which has only external consequences for the transgressor, nor is it only a privation of divine gifts given to man before the transgression, but that it is a radical disfigurement of man's spiritual world. A result of this disfigurement is the privation of God's Grace and the severing of the communion ($\kappa\omicron\iota\nu\nu\nu\iota\alpha$) between man and God, which is the natural predestination of man. Therefore man's post-lapsarian independent pursuit towards completion and acquisition of equality with God, had no other result than death. Man became nature's slave. (Ecclesiastes 9,12). He was trapped in death's territory and became a prisoner and tragic victim of the devil. Thus the substance of man's Fall is "his alienation from the love of God", "the most terrible of all evils, evil itself".²²⁹

For this reason Jesus's act of salvation is "man's recall from decline and restoration to communion with God after man's alienation by reason of his fall".²³⁰

THE CONSEQUENCES OF THE FALL

The Fall of the first man was followed by a series of misfortunes. Man substituted God with himself in the centre of his life, and so broke the natural order of his creation. This was followed by the breaking up of man's physical world and of man's life in it. In the first instance however, sin deprived man of Divine Grace and of direct contact with God, which constituted the greatest Good in man's life. Indeed after the Fall the first man and woman hid from God, (Genesis, 3,8) who was now the cause of man's fear. Thus the first consequence of man's sin was the most terrible thing which man could have suffered, he was deprived of the presence of God in his life. For Basil this is the materialisation of evil, since the privation of God's love is the most unbearable of all evils.²³¹

Man's alienation from God, which is the main consequence of man's Fall, constitutes the source from which all other evils were derived. As an unnatural movement the Fall brought about a deep change in man's existence. Basil characterizes this as a modification of the image of God in man. "Sin changed the beauty of the image when it tempted the soul towards the desires of the flesh".²³² This was in fact a darkening of the soul's beauty and a disturbance of man's spiritual harmony.

Basil's brother, Saint Gregory of Nyssa,

presents the blackening of the image of God in man in a clearer way. The misfortune, he says, which man suffered was provoked by himself since after the deceit of the devil he became himself the inventor of evil which had nothing to do with God.²³³ It was by himself that man was placed outside his natural condition as he innovated against his nature.²³⁴ This amounted to man's abandoning the "imperishable image of God" and disguising himself under "the image of clay".²³⁵ Evil rendered man's godlike character useless and the image of God in it by covering it up with shameful acts.²³⁶ It is important however to note that even though the Fall was a misfortune²³⁷ for man, it did not eliminate the grace of the image which was ingrafted in him at his creation.²³⁸ Man's Fall resulted only in the interruption of his relationship with God and not in the loss of the capacity for such a relationship. This means that man still has the capacity to decide against his failure and to rediscover his actual self, if only he retraces his steps to the 'first beatitude',²³⁹ and freely rejoins his existence with the real good.²⁴⁰

Since the Fall however, man is ruled by inward troubles and disorders, which find their roots in the diseases of his sins. The powers of the soul, which were given by God to man so that he can adjust to spiritual life, if used badly, can become diseases that torture and tyrannize man.

Characteristically Basil states that "the aggressive power ($\thetaυμός$) which was given to man as a natural weapon for his battle against evil, has on account of his disobedience been changed to a sort of mania causing a whole series of evils for man, whilst the power of the mind has fallen into the darkness of atheism because it lost the Divine light".²⁴¹ Man has lost the spiritual power of his soul and as a result has become a captive of the diseases of pride, ambition and voluptuousness. Pride has occupied the reasonable part of the soul, and has made the soul 'devilish'. Ambition has occupied the memorable part of the soul, and has made the soul 'ferocious'. Finally voluptuousness has occupied the appetitive part of the soul together with the pleasures of the flesh and has made the soul 'brutal'. Thus, reason ($λόγος$) has ceased to be the regulator of the moral and spiritual life of man. The will lies in weakness. Man can no longer judge correctly, for his judgements regarding good and evil are false and untrue. Even when he can discern good, man does not always have the power to do it. Man has great difficulty when it comes to finding and following virtue for he no longer has a balanced soul.²⁴²

This great change in the spiritual powers of man, has as a natural consequence the disturbance of the relationship between soul and body. The power of sin becomes a deadly weapon against the harmony of man's psycho-somatic unity. The regular collaborating

faculties of his body and soul are changed into adversary powers of spirit and flesh, because the voluntary violation of the Divine Will causes war between spirit and flesh in man, since it sets the unreasonable desire against the reasonable mind, as it gives birth to the sentiment of the flesh, which is enmity to God (Romans 8,6).²⁴³ Furthermore, with his removal from God, man not only falls into a division between body and soul, but also proceeds towards their final dissolution - an event described by the division between flesh and spirit, heaven and earth, God and world - and final destruction of the body (Galatians 5,17).²⁴⁴ Even though the body was not originally immortal, it proceeded through its unbroken unity with the soul, towards its communion with God, and therefore proceeded towards impassability, imperishability and immortality. For this reason Basil states that only after the Fall man is given a painful flesh which is condemned to death through sin.²⁴⁵

In a similar way Gregory of Nyssa states that the first man and woman were stripped of the original condition and the Lord imposed on them tunics of leather.²⁴⁶ These tunics of leather are for Gregory the natural consequence of the alteration of man's integrity. Although before the Fall the first man was free from 'the imposition of any mortal tunics',²⁴⁷ after the Fall 'he was wrapped with tunics of mortal flesh, and was made to dwell in this unhealthy and

painful habitat'.²⁴⁸ So for Gregory of Nyssa, ^{that} which was the greatest image of God before the Fall, now takes on 'the mortal tunics' which cover up 'the filth of flesh'.²⁴⁹ The consequences of these leather tunics are for Gregory the various luxuries, glories, ephemeral honours and the various vices of the flesh.²⁵⁰ From the moment that man by himself freely left the tunic that was constructed in accordance with God and was clothed with that dead and hideous tunic which was made from 'unreasonable' skins,²⁵¹ he experienced, as a consequence of his vain endeavours for equality with God, the suffering and hardships which filled his life with misery.²⁵²

The destruction of man's make up in accordance with the image of God, resulted in the loss of his likeness to God, because his sin caused him to be stripped of the Divine Grace of the Holy Spirit through which man would have succeeded in acquiring the likeness of God and familiarity with Him. Abandoning God and the pursuit of being like his Creator, man turned to the irrational beasts and acquired their likeness.²⁵³ Turning away from God, the Logos, he became a-logos, unreasonable, and equalled himself with the unreasonable animals. He also replaced his grandeur, honour and glory, which he enjoyed when he remained close to God, with the greatest humiliation and dishonour.²⁵⁴ Therefore all man's life is characterized by the unreasonable, since it revolves from the blissful

enjoyment and the spiritual pleasures of God to shameful delights. This is what Basil means by the decline from Paradise, and the exile from the real native land, or from the normal way of life, which is a condition free from cares, troubles, distress and pain, a life which is similar to that of the angels.²⁵⁵ It is man's entry into an inhospitable world, like a sheep without a shepherd, where the enemy, the devil, finds the opportunity to lead him into hell and to surrender him to the hardship of death.²⁵⁶ For this reason Jesus Christ's act of salvation implies restoration to the original situation of communion with God and to liberation from dishonourable slavery.²⁵⁷

Man's disobedience resulted in a break not only in the relationship between God and man but also in the relationship between man and man. Sin poisons men, as it were, for as Basil notes, instead of love and equality there is separation and hatred.²⁵⁸ Outside Paradise Adam has no 'Angels for his pedagogy' so that he can learn by being near them how to imitate their holy lives; rather he learns from and follows the devil. In fact the first changes in human relationships began to appear immediately after the Fall even inside Paradise. Originally the first man and woman were joined together as one person by love; but now they face one another as separate persons. Proof of this can be seen in the fact that Adam tried to pass the responsibility on to Eve; or that Cain completed the crime against love, when because of his

envy for Abel, he killed his brother. In a way this is a murder against God, but since this was impossible he killed his brother, who was in God's favour.²⁵⁹ Clearly, therefore, man's alienation from God brought about his alienation from his fellow man.

Another consequence of man's sin is also the imparting of the seed of sin to the human race. Under the power of sin and evil, man gave birth to man according to his own idea and image. (Genesis 5,3). Man transfers to his descendants 'the image of God' but this is sealed by sin. Adam, Basil observes, by breaking God's command, embraced sin which he then transferred to his descendants together with death.²⁶⁰ Whenever he speaks about the Fall and its consequences, Basil always regards this as a catholic human event.²⁶¹ He does not accept by this a catholic Fall with Adam as its symbol, neither does he accept a point of view similar to the one which Augustine formulated later, namely, that all men sinned in Adam's person and for this all men are held responsible for sin before God. Basil does regard Adam as a natural head of all men, from whom the first couple and the first natural succession originated the race of all men. Thus every new man entering the world brings with his person, the perishable (because of sin) nature of Adam, which constitutes the original source from which sin and death originate to all men, even to us. By eating badly, Adam preferred sin, and with the attendance

of the succession he bequeathed to us death, as he did to himself.²⁶² What men inherit from Adam is not his personal sin, but the perpetuation of sin caused through the succession of a mortal human race. Adam's sin expressed itself in man's inclination towards evil, which through personal appropriation violates God's will. In this way man becomes personally responsible towards God.²⁶³ It is in this sense that due to his Adam-like nature man finds himself in a condition which alienates him from God and from Creation in accordance with the image of God, and because of this no one can escape from falling into sin.²⁶⁴ This condition is withdrawn from the person of the new Adam, the theanthropic Jesus. Only Jesus keeping free from every sin 'destroys the flesh' and in his person, 'we that died in Adam are given new life'.²⁶⁵

After the Fall, and the change in man's attitude towards God, a change in the world as man's environment came about. Evil introduced into the world became a power which started to overthrow everything. Sin took over where grace had once reigned. From the moment that man became a slave to sin, the authority which he had held in his hands until this was shaken. The material world, which had been created as man's residence and a sort of 'stadium' for the cultivation of human virtue through which man would succeed in fulfilling the purpose of his existence, was now a place of exile

and conviction. Nature was filled with anger. The earth grew thistles and calthrops. Man could no longer be the leader of nature. Man being foreign to God, now became foreign to nature too. He is now obliged to tame his revolting nature. To succeed in this man has to labour, and eat his bread with the sweat of his face. Thus after the Fall all the irrational creatures became inhospitable to their king of yesterday. Before the Fall man was not afraid of the wild beasts, but now he trembles in front of them. For Basil this fear is not due to changes that occurred in the physical world, but to man, who after his sin, lost the consciousness of his nobility and sovereignty which he had over the irrational animals. Indeed for Basil this is the reason that man is afraid both of God and also of all irrational nature. Proof of this is the fact that as soon as he acquired his relationship with God, man also acquired his authority over the beasts.²⁶⁶

Basil refers to all the consequences of Adam's fall for the human race when he says that 'sin became the reason for man losing all the goods, estranging himself from God, noticing confusion in the natural laws and overthrowing altogether the goods of life'.²⁶⁷ For Basil all these are a natural consequence of man's embracing of sin which stripped him of the Sanctifying Grace of the Holy Spirit. This is ultimately man's departure from life and approach to death, 'because life is God and the privation of life is death'.²⁶⁸

DEATH

The Fall was not only an unsuccessful attempt of man to create a new reality, but also the cause of man's death. Man who 'came from heaven',²⁶⁹ is now experiencing the fruits of ruin (Genesis 3,16). And all that, because he turned away from God.

For Basil God has a basic idiom which raises Him above all others, 'He is Life'.²⁷⁰ Nowhere else does life subsist, nor is it possible for a source of life to be found elsewhere except in God. Man realizes this, when, in distrusting God's word and choosing the deceit of the Devil, his soul was overruled by 'the ruler of darkness of this age' (Ephesians 6,12) who has the power and the state of death (Hebrews 2,14). Therefore death is this sin which ruled the soul and separated it from the source of life. Because the wages of sin is death.²⁷¹

Sin is a removal of man from God which results in death. The further Adam went from God, who is the singular life, the nearer he approached death, in this way sin caused the moral death of man's immortal soul, for as Basil argues, sin is an illness of the soul which leads to the loss of immortality and death.²⁷²

In a similar way Gregory of Nyssa states that 'sin is alienation from God, who is the true and singular life'. The first created man survived hundreds of years after his disobedience. But this did not mean that God had lied when He warned man that

'on the day he would eat thereof, he would surely die', because of man's estrangement from the true life, on the same day when the decision of death was made by him.²⁷³

This alteration of man's nature from sin, Basil observes in man's biological and psychological changes, at the various stages of his life, and also in man's frequent relapses from the good and the virtuous, to that which is evil and sinful.²⁷⁴ Basil characterizes these relapses of man as a continuous death for man, and because of them he characterizes the world as a habitation for death.²⁷⁵ Indeed, every turn that man makes towards sin, constitutes for Basil a new death. Similarly Gregory of Nyssa states, that with sin man's body is constantly under dissolution. Every day man lives in sin he experiences death, and his existence progresses continually towards the extinction of his bodily feelings, his energy and movement.²⁷⁶ Therefore every day man's sin becomes the cause not only of one death, but of many, until eventually man tastes the final death of many years.

The crucial point of doctrine here is that only man is responsible for death. The first man, inside Paradise clearly had the possibility either to refuse life or to stay near it. By following the devil's promise of equality with God, however, he chose the easy way out, and ran away from the 'real life' "αὐτοζωή" and ending up with death. Thus Basil states that God did not make death, but we

alone and our cunning thoughts.²⁷⁷ Similarly Gregory of Nyssa emphasizes that death had no relation with God. God, he says, did not produce death, but the king of evil became the father of death, for he alone deprived himself of life and by reason of his envy death came about.²⁷⁸

It was, therefore, with the free acceptance of the devil's offer that man removed himself out of the place which he was by nature entitled to.

'Man, a volunteer against himself, innovated that which is out of himself'.²⁷⁹ This free action of man has become the presupposition of his death. Man lives in sin, that is to say, in death.

Whilst before the Fall Adam regarded death as a possibility, after the Fall he saw death as a reality, caused by an unnatural action (Genesis 2,17). The cause of man's destruction is his own sin; for this reason Basil writes 'weep for sin, for this is the sickness and death of the immortal soul'.²⁸⁰

Through man's spiritual death which resulted from his free fall, the devil came into the world and attempted to disrupt the work of the Creator. Man became a prisoner of death, having previously enslaved himself to sin.²⁸¹ Man's body which before the Fall was not immortal but progressed towards immortality, was now condemned to natural death on account of its contact with sin.²⁸² In other words man's natural death became the natural consequence of his spiritual death.

Gregory of Nyssa analyzes this point further,

in stressing death as the natural consequence in the breaking up of man's nature.²⁸³ Thus the very good (καλή λίκαν) nature of man becomes a possessor of death because of its connection with evil,²⁸⁴ and succeeds in the breaking up of its integrity. Before the Fall man's nature, though compound, remained undivided; after the Fall, however, man experienced a double death, both spiritual and physical. The first, the mortification of the soul, is alienation from true life, whereas the second, mortification of the body, is corruption and dissolution.²⁸⁵ Both together constitute the death of the human race, i.e. the death which concerns human nature as a whole.

Not only in Basil's teaching, but also in that of all the Cappadocian Fathers, while death is seen as a fact which destroys human existence, it is also seen as some kind of divine benefaction for man. Through the natural death God puts an end, as it were, to man's continuous stay in the sinful situation. Basil explicitly states that God did not stop the dissolution of the body and its separation from the soul, in order not to preserve immortality, the sickness of men.²⁸⁶ In this way man does not remain eternally a live corpse, by virtue of his separation from God, the source of his life. For Basil physical death is not a punishment or a satisfaction of Divine Justice, but yet more proof of God's love, since through it God does not hold immortal the ailing situation of man.

Had God created man immortal, man would have remained undiminished in falling into sin; and then evil would be perpetuated and become immortal like man. Besides, God would have to limit man's freedom and as a result man would not be free. On the other hand, had God created man mortal, then the Creator would be the real cause of His creature's death. Faced with this dilemma Gregory of Nyssa states that in Paradise both possibilities of life and death existed. The wood of knowledge in the middle of Paradise (Genesis 2,17) gave man both life and death.²⁸⁷ In fact man was given immortality as a possible result of the good use of his freedom. With the free refusal of life human nature had to dissolve, so as to be repaired and reconstructed from the beginning and thus acquire its regular safety and solidity and exclude the probability of a second fall.²⁸⁸ Ultimately Gregory of Nyssa sees man's temporal dissolution in death as an act of the wise and kind Providence of God.²⁸⁹

In conclusion then, physical death is permitted by God for man's ultimate advantage. In this way, death, which is caused by evil, is converted through the philanthropic God into a great benevolent act, which prevents man's sickness from becoming eternal. Death is governed by the Divine Providence which initially puts an end to man's painful bodily life, but eventually reestablishes and renews man's bodily existence. 'Before the

perceptible body is dissolved, but is not destroyed'.²⁹⁰

On the whole the Fathers of the Church see death as a result of God's love, for they observe that even this natural death is not eternal. The Incarnation of God's Son abolished the death of sin and rejoined man with God.²⁹¹ In the New Testament the state of death was dissolved because the *immutable* bent over the fallen and raised him.²⁹² Through the Incarnation of the Logos of God and through the mystery of His death and resurrection, vivification and renewal of the broken utensil is achieved.²⁹³

NATURAL EVIL

The distinction of evil as natural and moral is a common conviction. Natural evil is the imperfection of creature by nature, the destructive powers of natural reality, and natural death. At first impression, the distinction between natural and moral evil with the experience of man as a basis, looks reasonable. Man regards as a natural evil whatever causes him pain, that is to say, sickness, privation of the material goods, shame, death of a relative etc.²⁹⁴ But when examined carefully this distinction is found to be erroneous. Man is a unity of spirit and body and as such cannot be detached from his natural environment. This natural environment must be considered as the second body of man, or as an extension of his body. Consequently this union between the moral element of human life and the natural reality, prevents the exact definition of natural evil, and the precise distinction between natural and moral evil, because a close organic union exists between them.

Basil, who upholds the Christian teaching of the creation of the world out of nothing, sees the birth of natural evil as a result of the changeable and mutational nature of creation. Since they are all derived out of nothing and from the hands of the good God, good was created without being mixed with any kind of evil.²⁹⁵ The disfiguration of natural reality, automatically leads against creation back

to the nothing, out of which came the beginning, since it leaves its natural situation. This disfiguration is the evil that man meets only from the moment when it enters into the circle of his personal life. Man meets this as a result of his material reality and it is challenged by man's inability to adapt to this natural reality, or it is created by man after a moral inability.²⁹⁶

Consequently natural evil arises from the extension of moral evil into the realm of natural reality. Spiritual disturbance has as a consequence natural disturbance, since spirit and matter do interact with one another. For this reason moral life, holiness and generally man's rise towards 'the likeness of God', bring about the reconcilliation of human life with natural reality. Outside Christian teaching, however, the superior ideal of many philosophical perceptions was the development of the logical and moral factors of life in such a way as to rid the life of man of evil. For example, the Stoic philosophers confronted evil by cultivating fearles^s_Aness and apathy. The virtues which were cultivated in the spiritual world, enabled man to become patient towards external evils. Fear and sorrow brought about a depression of human life and prevented man from adjusting to the external and natural reality. By this, we see that in philosophical theories the moral factor has a basic role, because the source of evil is located in the subjection of the Spirit to natural processes.

In Christian teaching evil is clearly located in the distortion and disturbance of the spirit. So we can broadly say that whereas philosophical thought accepts only natural evil which affects man's moral behaviour, Christian thought sees evil primarily as distortion of spirit. Spirit, however, is never regarded as perfectly independent from and hostile towards matter. This is the reason that Basil regards sin as the only evil,²⁹⁷ i.e. true evil, and results from man's will. Furthermore, it was as stated above, for Basil it is not possible to characterize something as evil when the corresponding does not have the power of the good.²⁹⁸

So the first reason for all these natural evils and man's hardship is the sin of the first man and woman. All the other evils appeared in the world after the original sin, but also as God permitted. God permitted this so that man might have before him a constant reminder of the sin which became the reason for him to lose his beatitude and his peace.²⁹⁹

Man must regard all these as natural consequences of his life on earth, as they all result from that old decision of God after man's disobedience.³⁰⁰ That evil, then, which has nothing to do with man's spiritual condition, and which cannot reprove man, is not evil, but a misfortune which God allows for various reasons and especially for man's advantage. The fact ^{is} that God destroys evil, and that evil in no way is derived from God.³⁰¹

WHY PAIN?

Confronted with the problem of human pain Basil turns to God's affectionate and vigilant attendance of man. He does not leave man to be captured by pessimism, or to regard the world as evil, but assists him to see in everything the governing love of God. Even after the Fall man is not a contemptible or unfortunate creature, but resembles a child who is wandering away from his father's love.³⁰² Consequently God is not a bad and tortuous father who punishes His children; rather He is Good, and from His goodness only love can spring.³⁰³ Evil and punishment are the results of alienation from the Divine Life, and are not imposed measure by God. Those who regard evil as a Divine punishment owe those who have become hardened by sin and attempt to make excuses for rejecting God. This is plainly presented in the Holy Bible (Acts 5,1-6).³⁰⁴ The pain, then, which man experiences from what is considered to be a natural evil, is not a Divine punishment.

To the question why God permits pain Basil replies by explaining why it is preferable for man to be in pain than to be released from it.³⁰⁵ Man must know for certain that everything comes to him by God's permission, and that includes any kind of evil that he might suffer.³⁰⁶ Ultimately it is his belief in God's love for man that enables Basil to believe that God allows

natural evil, so that man can benefit from it and work out his removal from sin through it.³⁰⁷

Afflictions and pains test the authenticity of man's life and assist in determining the true from the false contenders. Affliction is for man what fire is for gold.³⁰⁸ Pains and difficulties test man's free will and reveal in act man's love and discipline towards God.³⁰⁹ In the tragedy of pains, trials, strifes and temptations there meets man's freedom and God's Grace. For this reason God permits the devil to tempt man with various temptations³¹⁰ in proportion with man's belief towards God,³¹¹ and for man's personal interest and not for his destruction.³¹²

Man must not undervalue his afflictions, nor must he become disappointed and revolt against God. His attitude to the difficult moments of trial should not be negative, lest he is characterized to be without judgement. Representatively Basil compares this man with the children who react against the punishment of their parents by destroying their clothes and books, or by causing injury to themselves. The confrontation of afflictions must be imbued with humility, prayer and the leaning of all man hopes towards God.³¹³

Man then, should confront pain as a God-given trial; he must endure affliction, however painful it may be, and he must thank God for it in the same way as he does when he accepts God's goods or when he is deprived of them.³¹⁴ All afflictions

should become for man the occasion for renewing his love towards God.³¹⁵ Just like the farmers and the marines face their difficulties, and take courage by looking forward to the end of their labours, i.e. the enjoyment of the good they hope to acquire, in the same way man should look forward to the end of his life, which is where the enjoyment of the true good is, and so overcome all afflictions.³¹⁶

OPTIMISM IN MAN'S TRAGEDY

Even though Basil emphasizes the terrible consequence of man's Fall, he does not however cease from being optimistic about man. Although he emphasizes the stripping of man from the Divine Grace which originally sanctified him, whereby man became a slave to his misfortunes, and a killer to himself,³¹⁷ at the same time Basil sees man as able to respond and to contribute to the treatment which the Divine Redeemer offers to him.

Basil bases his optimism, firstly on his belief that evil has no essence of its own and secondly, that sin is only relative and temporary.

Evil is deprived of any essence because it was not created either by God or by itself. Evil acquired power and existence from the co-operation of the devil and man's free-will. It was on man's account, then, that evil appeared in the world and not on God's. God is against every evil as He is good in Himself. Evil, however, is something which is negative and non-existent; whereas virtue is a movement natural to man, the movement of sin is contrary to man's nature.³¹⁸

Secondly, Basil bases his optimism on the fact, that since sin is not an act of God, it is transient and relative. It is like the grass which germinates without cultivation, and as such does not have a long duration. Of course the nature of sin is not such that would enable man to disregard

the consequences of his Fall. Although it does not have any real roots, the power of evil is considerable and it is with difficulty that it can be confronted.³¹⁹

Basil's basic belief is that the Fall did not destroy man entirely. Man did suffer a sort of alteration, but did not become enslaved to evil, as the devil did. His reason and perception were darkened, but man did not reach the point where every contact with his Creator became impossible: though his soul was heavily wounded by sin, in its depth his nature did not cease to be good. This is why deep down man's heart hates evil and always asks for good.³²⁰ Consequently, the sinner has the freedom to refuse sin, and return back to the first beatitude again uniting himself with God through God's Grace. Gregory of Nyssa observes, at this point that as 'the first constitution of man according to the likeness of God', so after the Fall and especially after the Incarnation of God and Logos the promise of Christianity was none other than 'the restoration of man to the ancient beatitude'.³²¹



PREPARATION FOR SALVATION

After the Fall, man found himself in confusion and spiritual darkness, but he was not abandoned by God's goodness, nor did God stop His loving care for him, even though man offended his benefactor, with his indifference towards His donations. Rather, God invited man to return from death and to receive life from the Lord Jesus Christ.³²² This invitation was extended over a long period which was preparatory for man. The purpose of this preparation was pedagogical and its primary aim was to change the consequence of man's Fall so that man might be able to return freely to his Creator. Thus from the moment that he lost his communication with and correct knowledge of God, man had to be guided by God with symbols and material forms.³²³ The comprehension of the great mystery of the Salvation required long and deep process of preparation. As the eyes which became accustomed to darkness find it impossible to face the sun without being blinded, likewise it is essential for the spiritual eyes of man's soul to be trained with forms and symbols, in order to face up to the whole truth of his salvation. Therefore man had to go through the laws and forms of the Old Testament, before his transition into the mystery of salvation could be brought about.³²⁴

For this reason, says Basil, God gave the law,

the prophets, the judges, kings and righteous men, who announced and prepared the way for the coming salvation.³²⁵ This process of preparation was not limited to the history of Israel, but also comprised the history of the whole of humanity. Basil does not speak directly about this but accepts the rise of Greek philosophy and philosophical education as preparation for Christianity.³²⁶

Although man lost most of the Divine goods which were originally given to him by God at his creation, he always remained in a position of responding to the Divine summons. The lives of the holy Patriarchs, whom Basil put forward as examples, are witnesses to this. Furthermore, the gift of prophecy, which resulted from the operation of the Holy Spirit, witnesses to the fact that man was able to accept the Divine Grace. In general Basil attributes all the amazing events of Israel's history to the operations of the Holy Spirit and sees them as confirming man's ability to obtain a certain connection with the Grace of the Holy Spirit and that the Fall did not destroy man irreparably.³²⁷ Man suffered alterations on account of the Fall, but he was not made evil so as to lose all responsibility and reasonableness. In short the Fall did not create a second nature for man, but remained a negative and unnatural factor in the human being.

God therefore never showed contempt towards man, but always tried to pedagogize and save him

from sin. This is the reason why, not only the granting of goods but also their deduction, and not only the benefactions, but also the punishments are to be regarded as the measures of God's love and providence for man, which aim at man's salvation from sin.³²⁸

But man, insisted on staying in sin, and as time passed on his sin took on enormous dimensions, so that it was harder for him to be freed from it. This meant that man needed more substantial needs than he did initially. Being a prisoner of the devil, through sin and death, man was in need of good and a powerful Redeemer should be one who would be free from sin, and as such would be able to make expiation for all, to throw down the curtain of separation between God and men created by sin and to restore the relations between them. Basil observes that no man could release himself because all were prisoners and the redeemer ought to be superior to the prisoner. In front of God no man had the authority to ask for forgiveness because all men were of the same guilt of their sins. This meant that the Incarnation of God, the Logos, was absolutely indispensable, for in this way the Redeemer could be both heavenly and earthly, Divine and human. As God he would be able to redeem man and as man he would not crush or force man in a way that the latter's independence would be abolished.³³⁰

Thus, when the fullness of time came (Galatians 4,4)

and sin reached its peak, God, in His great love for man, did not abandon him for his offences and his indifference to his donations and his love. God himself came to help the fallen man by delivering His only child to death for the salvation of the whole of humanity.³³¹

The Incarnation of God was necessary so that the theanthropic union would be able to neutralize death which had nestled inside the human nature. Basil says that, as poison is neutralized with antidote drugs, and by the same logic the darkness inside a house is dissolved by the light, likewise death, which holds the sovereignty over human nature was dissolved by the presence of God. It was necessary for God to regain the human nature with His Incarnation, because through human sin it had been altered and was sick and foreign to God, and has lost its place in Paradise, and this because it was this human nature and no other that required it to be sanctified, strengthened and ascend to the heavens.³³²

The Incarnation occurred without any external pressure, or plan, or any other compulsion, but without the absolute freedom, and consent of God the Logos. The singular motive of the Incarnation was not some kind of necessity, but only the great love of God for man. This immeasurable love made the Logos willingly undertake to offer the great sacrifice. Since it was impossible for any kind of offer to be made with compulsion, and it was free will which gave it its greatest value.³³³

THE REDEEMER

The salvation of man required a theanthropic Redeemer, both a perfect God and a perfect man, and so Jesus came into the world. Basil insists on emphasizing this point concerning the Divine, but also the human nature of Jesus.

Basil says to the followers of Arius that 'God, of whom the Old Testament spoke, came down to earth having first received human flesh. In Old Testament times His presence created terror in men, but now He appears gently as a man joined with human nature'.³³⁴ This incarnate God is the Son and Logos of God, the second person of the Holy Trinity, who not out of necessity, but out of goodness and compassion for His creation, undertook to work out the salvation of humanity according to the common will of Him and His Father.³³⁵

Furthermore, Basil particularly emphasizes the human nature of Jesus in opposing Docetism and Apollinarism. He says that Jesus assumed the entire man, without sin, and not just one part of him. To those who dispute the reality of this human nature of Jesus and regard it as imaginary, Basil presents the story of the birth and life of Jesus Christ as described by the Holy Gospel.³³⁶ Furthermore his argument runs as follows: 'It is the property of the flesh to undergo division, pain, hunger, thirst and to be overcome

by sleep, and the property of the soul using a body to feel grief, heaviness, anxiety and such-like. Of these some are natural and necessary to every living creation, others come of an evil will, and are superimposed because of life lacking the proper discipline and training in virtue. Hence it is evident that the Lord assumed the natural affections to establish His real Incarnation, and that He rejected as unworthy of His unsullied Godhead all the affections derived from evil, which destroy the purity of our life. It is on this account that He is said to have been made in the likeness of flesh of sin, not as these men hold, in likeness of flesh, but of flesh of sin. It follows that He took our flesh with its natural affections but did not sin.³³⁷ If the human nature of the Lord was not as real as that of Adam, or if the Lord had received a heavenly body, then man would not have had any advantage from His act of salvation. 'If death had captured another body than the human one which the Lord assumed, the passion of the God-bearing flesh would be of no profit for man'.³³⁸

This idea concerning the assumption and salvation of the true and complete human nature is expounded by Gregory of Nyssa in terms of the lost sheep of the evangelical parable (Luke 15,4; Matthew 18,12). Gregory identifies the lost sheep with the whole of the human race, which by reason of sin was separated from the Angelic world, that is,

from the rest of the sheep in the rational flock. Hence because of sin the 'holy flock of a hundred rational was dissolved'. But the great philanthropy of God did not allow man to remain in this unnatural condition. Thus 'He who tends all rational creation, left the flock which was not lost, and went out in search of the lost sheep, which he found in our own nature, assumed by Him by reason of His philanthropy'.³³⁹ In this way He restored the lost sheep to its first beatitude and again He completed the sacred flock as He restored the number of its creation.³⁴⁰ Therefore St. Gregory sees Jesus as a great Shepherd who by himself regained the lost sheep, not as an alien to the sheep's nature, but as one with it, who speaks with the same voice as the sheep'. God does not save man from afar, but from within human nature by 'His emptying' of Himself and speaking with a human voice which is understood by the human sheep. Finally St. Gregory of Nyssa identifies Jesus simultaneously as sheep and shepherd, because of what He assumed and who He is that undertook the act of assumption.³⁴¹

As regards the union of the two natures of Christ, Basil believes that the Divine nature was neither altered nor changed. God is always unaltered. As the sun throws its sunbeams everywhere, without being infected or soiled, but rather dries up muddy spaces, in the same way after the Incarnation, the Divine nature of Jesus remained unsoiled, raised and sanctified the human nature.³⁴² In his attempt

to explain the conjunction of two natures, he uses the picture of the fire and the iron which was burnt by it. As the fire does not diminish when it is imparted to the piece of iron, in the same way the Son of God does not suffer any change when He enters into man's flesh. Again as fire warms and gives brightness to cold iron without changing, so the Divine nature of Jesus perfected the human nature, which He assumed without suffering any mutation.³⁴³

The result of the supernatural union of God and man in the Person of Jesus Christ implies harmony rather than confusion. The theanthropic Jesus neither diminishes either of the natures nor assimilates them into one. The Divine Incarnation did not abolish the Divinity but, is to be seen as a condescension of God towards man.³⁴⁴

Of course the mystery of the Incarnation is ultimately inconceivable for man, but this does not mean that it ceases to be real. For this reason Gregory of Nyssa says that we do not understandⁱⁿ what way God appears in man (without descending from His height, or in what way divinity is joined to human nature so that Christ in being fully man remains fully God.³⁴⁵ In the last analysis Basil stresses that only by becoming a true man God can save humanity, and as to how God became flesh or what kind of flesh or if he is or is not a perfect God, constitutes a dangerous interrogation which should be avoided.³⁴⁶

THE WORK OF THE SALVATION

Because man's alienation from God has as a consequence both man's enslavement to the devil, and the alteration of his nature, for this reason the purpose of man's salvation is divided into two parts. In the first part we get the purification of man from the obstacles which hinder his contact with God; that is, man's release from the sovereignty of sin and the devil. In the second part we get the treatment and restoration of the ailing, mortal and miserable nature of man. This is done in order to enable man once again to become the receptacle of the Grace of the Holy Spirit and to proceed towards communion with God, deification.³⁴⁷ The first part is characterized as deliverance and expiation, the second, as salvation and regeneration.³⁴⁸ Both of these parts of man's salvation are clearly presented in Basil's doctrine like two pictures.

We see Jesus restoring man's freedom from slavery and death's authority through His sacrifice in the first picture. Through sin the Devil had delivered man to death, so that death had become the governing principle of human life. This continued to be the case throughout Old Testament times until the true Shepherd arrived, who sacrificed himself for the sheep, and took them out of the prison of Hell.³⁴⁹

In another picture, Jesus Christ is presented as the Redeemer, who has to face a powerful adversary, the devil; who asks for ransom to free man, who in

turn sighs under the devil's authority. Jesus alone was free from the devil's dominion and authority, and Basil argues 'that man needed to be redeemed by such a Redeemer for he had lost his liberty and had been conquered by the devil who held him captive and was not willing to release him unless he received sufficient ransom. Furthermore, the ransom had to be of the same kind, though of a much higher value, if the devil were to release his captives willingly. This meant, however, that none of man's brothers could be the redeemer, because no man could persuade Satan to release mankind from his dominion since every man had fallen under him. Someone superior than man in nature was needed, was found in the God man, Jesus Christ.³⁵⁰

With this picture, Basil wished to reveal the tragic situation in which man had fallen and had to emphasize that it was not only difficult but impossible for man to release himself from his slavery.³⁵¹ Furthermore, Basil wanted without accepting the Devil's real authority and rights over mankind and Jesus, to emphasize the power of the adversary and to oppose the idea of man's self-sufficiency and self-confidence, which were dangerous for his salvation. However, as in other cases, Basil presents the Lord as an invincible adversary who does not hold any discussion with the devil for the ransom of his prisoners, but with a forcible and powerful manner arising from

His own intrinsic authority, neutralizes him and liberates the prisoners. This supports the view that the use of the image of ransom for redemption does not imply that Basil accepts the so-called theory of the rights of the Devil.³⁵² Basil's basic argument is this: if man needs to be redeemed as he has lost his liberty and has been captured by the devil, who holds him prisoner and will not release him unless he receives sufficient ransom which must be of a higher value, then man can be redeemed only by a God-man.

Origen, and especially Gregory of Nyssa, had a lot to say about this theory, and about the notion that Satan was deceived because he estimated Christ as a man similar to ourselves, whereas in fact he was God who could not be held by death and as such could catch the devil like a fish on a hook. Basil is more careful, when he uses this imaginary story. He is not happy with the notion of God deceiving the devil. Thus when he refers to this particular theory he maintains that it was not Christ who deceived the devil, but rather the artifice which Satan had planned and used against man, turned against himself. In fact Basil states that by the snares which the devil set forth for the Lord, was himself taken, and died by death although he expected to crucify and destroy the Lord. Thus, although he does not seem prepared to reject the traditional imagery of a ransom paid for man's salvation, Basil is clearly not pleased with this

idea, and so he tries to revert the attention of his audience towards the supreme value of Him who was offered as ransom, and to the notion that Christ offered Himself as the perfect sacrifice to God and achieved reconciliation by his whole earthly dispensation. The thought which has particular meaning and significance for Basil, is that the exchange of man's salvation is "the holy and invaluable blood of the Lord Jesus Christ, which he poured in our favour". This appears when Basil presents the Lord offering Himself 'as expiation to God' as a means for eliminating sin which is the reason for man's removal from God, and not for expiating an irritable God with the blood of His child. The latter view is not only unacceptable to Basil, but is also considered as blasphemous, because in whichever situation man may be, God never becomes angry, and never ceases to love man.³⁵³ The sacrifice of the cross does not add anything to or take away anything from God's love for the world. So the reconciliation between God and man must never be regarded as a reconciliation between two enemies. God never ceases to be a friend even to his enemies for his love remains unfailing towards them. God 'becomes an enemy' or 'uses punitive power' only from the point of view and perception of those who negatively react to God's love. For this reason it is man and not God who is transformed through the cross from being God's enemy to God's friend,

and it is man who participates in Jesus' resurrection.³⁵⁴
It is in the above sense that Basil sees Jesus' expiation as being necessary for reuniting men with God.³⁵⁵

Basil presents the second part of man's salvation, that is, the treatment of his ailing nature by employing different imagery. He compares human nature to a cracked receptacle, which stands in need of being remolded so that it can be reused. Furthermore he likens this nature to a leaning wall. As long as the wall is standing it is strong, but when it suffers cracks, then it needs to be completely demolished and to be rebuilt from the beginning, because in its construction it is no longer a singular body, but consists of composed materials. Similarly man's nature, being decomposed through its leaning towards sin, must be dissolved and be remade from the beginning by the Creator. Indeed Basil argues that man's nature must be remade in such a way, that it can be secure from any fall in the future.³⁵⁶ It is the decomposition of the human nature, then, which creates the need for its remaking.

SALVATION

Basil does not link the work of salvation to one definite fact from the life of Jesus on earth. All the events of Jesus's earthly life, from His birth to His ascension, are regarded as necessary for man's salvation. Human nature must be reconstructed so that it can acquire its first beauty and achieve its ascent to heaven. For this reason the work of salvation begins with the Incarnation of the Logos. The holy body of the Virgin Mary, which was selected because of its purity, is the workshop where the Holy Spirit together with the power of God and the free consent of the Virgin, created the great mystery of the unity of the Divine and human natures.³⁵⁷ With the mystery of the Divine Incarnation, all that is good in the Divine nature was transferred to the human nature. Now men are incorporated into one body, where the immaculate blood of the Lord Jesus Christ circulates and the Spirit of God reigns.³⁵⁸ Filled with admiration for this voluntary and without force³⁵⁹ economy of man's salvation, Basil states that 'nothing can describe so clearly and powerfully the power of God the Logos, as His Incarnation which took place for the salvation of the fallen spiritual and ailing body of the human race'.³⁶⁰ This Incarnation shows clearly the size of God's love³⁶¹ and His omnipotence, because the fact of the Son and Logos's assumption

of the human nature and becoming like man, without sin, is an exact sample of His Divine power. Neither sky, nor earth, nor endless oceans, nor all creations that live in the sea and on earth, nor all the plants and the stars and the air and the great decoration of the universe, can show so clearly the size and superiority of the Divine power, as the fact that the uncontainable God could, by using human nature and without His Divinity suffering anything, be contained in a body and through it fight and win over sin.³⁶²

Jesus Christ is not only the Redeemer and the Saviour of man, but also his Teacher. Throughout His earthly life, He was the model teacher who with His example of life and teaching gave to men the rule of life which they must follow in order to receive from Him eternal life. This aspect of Christ's work also belongs to the second part of man's salvation.³⁶³

Because sin had had death as a consequence, it had to be eliminated, and death had to be abolished. For this reason the great mystery of Salvation began with the Incarnation of God the Logos, and continued with the Crucifixion. The Cross became the place and the weapon where the great final battle took place. With their sins men raised the Cross, but they were not crucified on it, as it should have been the case; rather they crucified Him who assumed our weaknesses and upheld our infirmities and for us was wounded in order that we may be led to a glorious

life.³⁶⁴ The theanthropic Redeemer, not only had had a pure and sinless nature from birth, but throughout his life, guile was never found in his nature. There was absolutely no reason for him to be sentenced to death.³⁶⁵ Even so he chased away sin and He, for the sake of man, accepted to carry the consequences, and to bear the sins of mankind and death by being raised on the Cross. The all-holy blood, which ran down from the Cross, was for man the ransom paid for his salvation, and the medicine and source for his new life. It is this holy blood that constitutes the greatest proof for the value that God gives to man. On the Cross Jesus broke the homicidal powers opposed to God by offering himself at the same time as sacrifice and as an offering to God for man's sins.³⁶⁶ In this way Jesus became the high priest of man³⁶⁷ who, with his blood threw down the barrier separating man from God, and made one those who were on earth with those who were in heaven.³⁶⁸ Therefore, in the cry 'It is finished' of the crucified Jesus, Basil sees the cry of victory, which sealed the end of sin and the power of the devil, together with the triumph against death, which at once followed. With the economy of the Cross Jesus renovated the whole of humanity.³⁶⁹

With the Cross, and on the Cross, the decisive battle was fought and with the light bearing Resurrection the victory was confirmed and the power of the enemy was abolished. With his three-day

stay in Hell Jesus freed all the prisoners.³⁷⁰
 Now man is no longer afraid of death like a lion,
 but treads on death like a dead skin.³⁷¹ With
 Christ's Resurrection the rights of death over
 man were abolished and man's resurrection and
 immortality were secured; thus the gifts that
 God wanted to give man from the beginning and which
 man refused with the bad use of his freedom were
 finally bestowed.³⁷² Therefore Basil says that
 Christ was born from a woman so as to create from
 the beginning all the progenies. He was willingly
 crucified to set free those who were not crucified
 willingly. He died willingly in order to resuscitate
 those who died unwillingly. Death swallowed the
 Lord without realising the consequences of what he
 was doing, but death realized its mistake at the
 moment it received Him. It swallowed life and was
 conquered by life. Death swallowed one man after
 another,³⁷³ and for this one man it lost many. The
 victory therefore which was incurred by the Cross,
 and the Resurrection, completed the task of the
 Saviour who opened the way for man's return to real
 life. St. Basil's brother, St. Gregory of Nyssa,
 regards this great victory as the proof of the
 wisdom, goodness and justice of God.³⁷⁴ Christ,
 by freely uniting the created with the uncreated,
 won over death, a victory that is not an obligatory
 fact for existence, but a possibility gained with
 freedom and love. This victory was realized above
 all with Christ's Resurrection, for without it no

Salvation would have been achieved, since death is the supreme problem of creation. As is stated by Paul, "if Christ had not risen, then our preaching would be in vain, and your faith would also be in vain" (A' Cor. 15,12). Christ is the Saviour of the world, not so much because He was sacrificed on the Cross and in this way blotted out the sins of the world, but because 'He was risen from the dead, trampling death by death'.³⁷⁵ For all these reasons the voices of the victorious which present the final crush of the enemy are innumerable, because for us no fight or strife remained in the heavens. No one was left to oppose and divert us from the beatific life, but from now on, we must without sorrow receive this inheritance and continue to enjoy the wood of life, from which we were hindered from eating in the beginning by the enemy's plot.³⁷⁶

The great mystery of man's salvation culminates in Christ's Ascension. The worthless man who immediately after his fall heard God saying to him: 'From dust thou art and unto dust shalt thou return',³⁷⁷ who appeared unworthy of God's gifts, who became the Devil's plaything and was reduced to being worse than the unreasonable beast, is now, on account of the Lord's Ascension, sitting on the right hand of God. This is because to sit on the right hand of God does not only imply Jesus's own victory and authority, but the participation of His human nature in the inexpressible

glory of the Godhead.³⁷⁸ In this way human nature was not only released from sin and sanctified, but also was strengthened and was ascended to the right hand of God.³⁷⁹

Final confirmation of the victory of the theanthropic Jesus and the great love of God for man is seen in the descent of the Holy Ghost to man.³⁸⁰ Though the Lord's deeds were integrated in His Ascension, they did not end there, but continued with the descent and permanent stay of the Holy Ghost in the Church. The resuscitated Lord with His symbolical deed of 'blowing into the faces of His disciples the Holy Ghost' declared that man, reacquired the Grace of the Holy Ghost, which he had lost in Paradise on account of his fall.³⁸¹ From the day of the Pentecost, this Grace of the Holy Ghost is offered as a personal Grace to every man. For this reason Saint John the Chrysostom greets Pentecost as 'the end and the uttermost point of the goods' which God gave to man, and, furthermore, characterizes it as 'the metropolis of the holidays' and the fruit of the Lord's promise.³⁸²

All these, the Incarnation, the earthly Life, the holy Passion, the Cross, the Resurrection, and the Lord's Ascension, constitute God's economy for man. They are also simultaneously seen as man's recreation and recall. In this way the Lord restores man to his first beauty of the 'κατ'εἰκόνα' and God with the Grace of the Holy Ghost recalls man

back to communion with Himself, deification and participation in the goods of the kingdom. God, not being content only with recalling us to the glorious life, presents to us His Divine Grace and furthermore, prepares for us the place for eternal rest, which surpasses every human thought regarding the happiness that it incurs.³⁸³

This view of Basil, expressing the view of the eastern Orthodox tradition, has as a base man's course from creation according to the image of God^F to deification and stands in contrast to western thought, which sees man under the prism of his Fall and his justification by the Grace of God. Generally speaking the West, both Roman Catholic and Protestant, saw man's problem as a moral one and made the Cross of Christ the key to its solution. Orthodoxy chose to emphasize the Resurrection as the key to man's salvation because it saw the problem primarily as an ontological one, i.e. as the problem of existence (not of goodness) and death.³⁸⁴

Of course man with the reformation and renovation of his human nature, does not mean that he will establish himself to the first beginning by some magical way. Parallel with the movements of God are demanded the movements of man. Salvation is offered to man by the Grace of God and the free acceptance of the Grace by man. For this reason Saint Gregory of Nyssa says to those who will accept the Grace of God with the sacrament of

Baptism, 'Love the donations and the crowns, that
God prepared for the athletes of justice. You
the guileless, desire the baptism, take the talent
and add to it work'.³⁸⁵

THE FINAL DESTINATION OF MAN

Basil does not stop at the reintegration of the human personality on earth. Christ did not come only to save man, but also to restore man's communication with God which was lost in Paradise. Christ came to unite man with God, to deify man. 'Jesus was not satisfied only with giving us life while we were dead from sin, but also with giving us the dignity of deification which man's mind finds difficult to comprehend in its full value.³⁸⁶ For this reason man's only pursuit is the conquest of the truthful 'good', the Kingdom of God, and nothing more superior than this 'good' can possibly exist, since none of the worldly goods can be compared with it.³⁸⁷

This possibility for man to obtain his deification, is not just Basil's subjective desire, but is a truth essentially belonging to Christian teaching and also constituting an inner longing of the human soul. This is what the Lord asks from man, when He invites him to become perfect and holy as Himself.³⁸⁸ And it is this fact, of the desire of the first man and the first woman for deification, which the Devil succeeded in exploiting with the promise to man, that he will be equal with God³⁸⁹ with the disastrous result of man's fall. And all this, because with the bad use of his freedom man obtained, instead of the likeness of God, his alienation from God's Grace.

In fact, man abused God's honour and distorted the desire of his deification, even though he never lost his desire. This desire appears not only in the chosen people of Israel, but also among the gentiles. This desire is characterized as a great nostalgia of man for infinity, progress, unlimited knowledge and infinite existence. So the Greeks asked for perfection and the practice of virtue which would take man to the point of being 'similar with God'. Plato believed that man who attempts to be similar with God, does so with the help of God.³⁹⁰ This pious desire of the soul was nothing more than the power of the 'likeness of God' that man preserved in the depth of his existence.

God's love for man, found once again a way to offer man the possibility for his deification. The Logos' Incarnation effecting the unity of the divine and human natures in His Person re-established things according to their first order. Saint Gregory of Nyssa observes that with the Incarnation of the Son and Logos of God, man is restored to Divine adoption, and is deified,³⁹¹ Therefore the deliverance and the renewal that Jesus presented to man, is the development of man's desire for deification. This deification is the highest gift (grace) that man can obtain. According to Saint Gregory the theologian, deification is 'the highest philosophy and the last station'.³⁹²

WHAT IS DEIFICATION?

Deification does not mean man's change into God. It is not a change that alters the human nature into the Divine essence. With deification man rather becomes a participant of the Divine life and receives 'Divine dignity',³⁹³ as far as this is possible to his human nature. It is impossible for man to be similar to God in every way, because his human nature does not possess such possibilities. It is not possible for man to imitate either the nature or wisdom, or even the power of God. It is equally impossible for the human nature to imitate God's virtue and holiness. Man can only imitate some of the attributes of the good, and man-loving God, in accordance with the words of Jesus. 'Be ye therefore merciful, as your Father also is merciful'.³⁹⁴ For this reason Basil writes that it would be unreasonable for us to maintain that the man who obtains deification becomes, as it were, consubstantial with God.³⁹⁵ Through deification man tries to be assimilated with God's characteristic sign which is His virtue, and not to be identified with God's essence. 'Gods are men that make themselves perfect with virtue, and their virtue is supported, strengthened and perfected by the Holy Ghost'.³⁹⁶

Thus deification, for St. Basil and the holy Fathers does not have any relation to the teaching of the Stoics on 'apathy', or to the Platonic

teaching on the liberation of the soul from the body and its passions, or further with what Plotinus understands/ about the deification and salvation of man.³⁹⁷ For Basil, man never ceases to be man when he is deified. Rather, man's nature rises up from sin, becomes Holy and then receives incorruptibility and immortality. In this way man obtains the 'likeness of God' without any ontological change.

Man's deification does not happen in a magical or mechanical way. Man obtains it gradually by his ascending each time to a higher grade in his spiritual progress. The deification is a moral deed that is interacted with the help of the Divine Grace, that is the fruit of the sanctifying grace of the Holy Ghost. The Holy Ghost helps, supports and strengthens every member of the church in order that they may succeed in achieving this end.³⁹⁸

The Holy Ghost, who seals man at the time of his baptism with its continuous sanctifying grace, gives form and transfiguration to man. He makes man 'spiritual', i.e. similar to the Logos's image, and raises man towards his Divine model. The Holy Ghost, as the bearer and donor of grace, brings upon man the grace of the Trinity and thus raises man to the Father, as he guides him to his blissful end, that is, the comprehension and the acquisition of unity with the One God.³⁹⁹ Deification therefore is a grace and a gift which is offered by God to His logical creation. But a basic presupposition for the acquisition of this

gift is man's co-operation with God's grace.

Basil states that man is God's creation who received the order 'to be God.'⁴⁰⁰ Yet, this order is not compulsory because, as a free creature, man can accept or refuse it. To ensure the success of the co-operation between divinity and humanity, God gave man all the necessary presuppositions. On his part, man is always for co-operation between the Godly and human factors. Man is suspended between the full realization of his existence in God and his return to nothing from which he was originally made, between his 'evacuation' and his 'completion'.⁴⁰¹

It is impossible to describe the condition of the deified man which is found outside the realms of human rationalization. For this reason Basil only offers a sketch of it and says that it is an eternal repose of the justice which is given to man, pending on God's grace and love.⁴⁰²

CONCLUSION

As a result of this study we have reached the following conclusions:

For Basil, God is the only real, beloved and perfect good which moves by itself and with its own actions meets man. Indeed it is as a result of God's goodness that the creation of the spiritual and material world has occurred.

The spiritual or invisible world comprises the heavenly powers, the Angels, which Basil distinguishes as good ones and wicked ones. On the whole the Angelic powers are independent and find themselves in a balanced condition between virtue and evil. They ask for and obtain the assistance of the Holy Ghost, who, strengthening their personal persistence towards the good, stabilizes their position and prevents them from falling away from the service of the actual good.

It was after the creation of the invisible world of the spiritual forces that God created the visible and perceptible world of material things. Basil is particularly keen to stress from the very start of his teaching that the creation of the material world results in the free-will, goodness and love of God. The goodness of God as the real cause of creation is also the reason why the entire act of the creation is wonderful, not only as a whole, but also in every small detail.

This principle particularly applies to man who

is seen by Basil as a microcosm, because he comprises in himself the whole of creation, both spiritual and material, since he is constituted of soul and body. The body carries and expresses the soul; the soul gives life and governs the body and generally regulates the conduct of man. These two elements, then, united together make up the complete man, who is fully ^uequipped for the conquest of the good, i.e. the ultimate purpose of his creation.

The most important point in St. Basil's doctrine of man is connected with the notion of 'God's image and likeness'.

Man was created by God according to His image and likeness in order to be able to realize the purpose of his creation and to respond to his natural inclinations which were sown in him to guide him to love and virtue and detract him from sin. This being in the image and likeness of God does not constitute the same perfection which is found in God's Logos. Man's destination is to move from the 'κατ'εἰκόνα' to the 'καθ'ὁμοίωσιν', which signifies his completion. This completion can only be achieved with man's own free will and choice. However, the development towards 'καθ'ὁμοίωσιν' is based upon the co-operation between God's Grace and man's freedom. It is by exercising his free will and by being aided by God's Grace that man achieves what God had ordered him to achieve, namely, to reach divinity through his conquest of what is good, his removal from evil, and his practice of

virtue. Man, as God designed him, is the man who strives to replace sin with virtue, by claiming the Grace of the Holy Ghost. This Grace renders fruit to man's virtues and completes the sanctification and integrates all good deeds into a perfect unity. This unity between God's Grace and man's wishes presupposes cooperation and agreement between the Divine and human natures so that Grace is no imposition upon human freedom and human freedom is no imposition upon Divine Grace.

Evil is seen, by Basil, as something unnatural, lying outside the realm of creation and having no trace in God. In the last analysis evil is the privation of what is good, that which corrodes and changes what is Good. Since all Good derives from God himself evil is nothing else than alienation from God. And this alienation according to Basil occurs through the wickedness which establishes its abode within man. By misusing his freedom, man exchanges what is good for what is evil. And it is this freedom to choose, which creates 'wickedness' and sin.

For Basil it is primarily this departure from what is 'good' that is singularly evil. Illness, natural calamities, physical destructions, death, etc., which are normally considered as evil, according to Basil, only appear to be evil. This is because there lies within them the power of good, inasmuch as the real purpose of their occurrence is to remove man from evil and sin and guide him to his salvation.

Furthermore it was freely and with full knowledge of the consequences that the devil ^sresolved to turn against God and choose 'wickedness' and thus become the creator of evil. The same Devil, assisted by his army of fallen Angels, uses tricks to seduce man's freedom and detach him from God and subject him to eternal death. However, the Death and Resurrection of Christ is God's greatest weapon against the devil and the final blow and effacing of the devil's powers will be at the glorious coming of the Lord, when the evil spirits will be driven away and return to their place of abyss.

Man was created good and stranger to every evil, but not morally perfect. All that he had to do with the correct use of his free will and the assistance of the Divine Grace with avoiding sin and practicing virtue and perfecting himself towards good. Man, however, did the exact opposite, misusing his freedom and turning to the opposite direction. For Basil the fall of man is the result of his own inconsiderateness and thoughtlessness. It was, he says, his own intention which caused his death.

As regards the meaning of sin in St. Basil's mind, it could be generally defined as man's voluntary and progressive departure from communion with God. Thus the cause of man's fall is neither God nor the devil, but man himself.

The first man's fall was followed by a series

of misfortunes. Man substituted God with himself in the centre of his life and in so doing he broke the order of creation. The resulting sin caused man the loss of all that is good, estrangement from God and confusion with regard to the laws of nature, so that his life was no longer anchored in God but moved towards death. However, Basil does not see death as a divine punishment but rather as a divine beneficence inasmuch as through death God intends to remove man from his sinful existence. This means that even in death man does not remain eternally divorced from the source of life, which is God his Creator.

God is Good and there is no evil in him, and so from his goodness only goodness and love can spring. Evil and punishment are the results of man's alienation from Divine life and not an imposed punishment from God.

According to Basil, God allows natural evil to exist so that man can become fully aware of spiritual evil and endeavour to remove it from his life.

After the Fall man found himself in confusion and spiritual darkness; having offended God by his indifference and misuse of the gift which God had given him. Nevertheless, man was not abandoned by God's goodness nor did God cease to love him. On the contrary, God invited man to return from death and to receive life through his providence and supremely through his Son, the Lord Jesus Christ, who came into the world to fulfil precisely this

purpose. It was God who came to help fallen man to return to his original perfection by delivering His only Son to death, for the salvation of the whole of humanity.

Man needed a Theanthropic redeemer, a perfect God and man. Therefore the Theanthropic Christ is brought into the world and with His Incarnation is able to neutralize death which nestled within human nature. This Incarnation was not caused by any external pressure or design, but occurred out of the absolute freedom and consent of God's Logos. The only motive for its occurrence is the great love of God for man.

Man's salvation is divided into two parts. In the first part we find the removal of the obstacles which hinder man's contact with God, namely, the destruction of the sovereignty of sin, death and the devil. In the second part we find the treatment and restoration of the ailing and miserable nature of man. So that it will become once again a receptacle for the Grace of the Holy Spirit and to proceed towards Divinity. The Incarnation of God's Son, His earthly Life, the Passion, the Cross, the Resurrection and His glorious Ascension, constitute God's perfect economy for man's salvation.

In this way the Lord restores man to the first beauty of the 'κατ'εἰκόνα', and with the Grace of the Holy Ghost recalls man back to communion with God. This is the grace to deification, i.e. participation

in the goodness of the Kingdom of God.

Man's deification through Christ's economy which involves the reformation and renovation of his human nature, does not mean, however, that he is immediately reestablished in the condition in which he was found in the beginning in some magical way. Through Baptism man is helped by the Holy Ghost to become spiritually assimilated to the Logos. Salvation is offered to man as an act of the Grace of God and what is necessary for him is his free acceptance of this Grace.

Man's only pursuit in salvation is the conquest of real goodness, the Kingdom of God and his Deification. With Deification man does not change into the Divine essence, but tries to be like God, that is, to achieve virtue. Man remains man, but with Deification his nature rises, becomes holy, persecutes the ruin of sin and then achieves incorruptibility and immortality. Man in this way obtains the 'likeness of God' without any ontological change, and this is achieved through the Grace and love of God for man.

F_O_O_T_N_O_T_E_S

1. ARISTOTLE: Ἠθικὰ Νικομάχεια, 1049α.
2. BASIL: Εἰς τόν 44ον Ψαλμόν, 2, ΠΕΓΠ 5,260 "Δι-
 ότι καλῶς ὤρισαντο ἤδη τινές, ἀγαθόν εἶναι οὐ πάντα
 ἐφίεται." Ὅροι κατὰ πλάτος Β', 2,1 ΠΕΓΠ 8,190
 " Οὕτω μὲν οὖν φυσικῶς ἐπιθυμητικοί τῶν καλῶν οἱ ἄν-
 θρωποι. Κυρίως δέ καλόν καί ἀγαπητόν τό ἀγαθόν· ἀ-
 γαθόν δέ ὁ θεός· ἀγαθοῦ δέ πάντα ἐφίεται· θεοῦ ἄρα
 πάντα ἐφίεται.
3. BASIL: Ἐξαήμερος Ε', 9, ΠΕΓΠ 4,206 " ... ἐπι-
 λείπει με ἡ ἡμέρα τήν μεγάλην σοφίαν ἐκ τῶν μικρο-
 τάτων ὑμῶν παριστῶντα."
4. BASIL: Πρός τοὺς νέους, 2, ΠΕΓΠ 7,318 " Ἡμεῖς
 ὧ παῖδες, οὐδέν εἶναι χρῆμα παντάπασιν τόν ἀνθρώπινον
 βίον τοῦτον ὑπολαμβάνομεν, οὔτ' ἀγαθόν τι νομίζομεν
 ὅλως, οὔτ' ὀνομάζομεν, ὃ τήν συντέλειαν ἡμῶν ἄχρι
 τούτου παρέχεται. Οὕκουν προγόνων περιφάνειαν, οὐκ
 ἰσχύν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ τάς παρά
 πάντων ἀνθρώπων τιμάς, οὐ βασιλείαν αὐτήν, οὐχ ὅ,τι
 ἂν εἴποι τις τῶν ἀνθρωπίνων μέγα,..."
5. BASIL: Περὶ φθόνου, 5, ΠΕΓΠ 6,148 " Οὐ γάρ ἐν
 τοῖς παρερχομένοις ὀριζόμεθα εἶναι τό ἀγαθόν, ἀλλ'
 ἐπὶ αἰωνίων ἀγαθῶν καί ἀληθινῶν μετουσίαν κενλήμεθα."
Εἰς τόν 33ον Ψαλμόν, 7, ΠΕΓΠ 5,224
6. BASIL: Πρός τοὺς νέους, 2, ΠΕΓΠ 7,318
7. BASIL: Περὶ φθόνου, 5, ΠΕΓΠ 6,152 " Ὅλως δέ,
 ὑπερκύψας τῷ λογισμῷ τά ἀνθρώπινα καί πρός τό ὄντως κα-

λόν καί ἐπαινετόν ἀπιδών, πολλοῦ ἄν τι δέοις τῶν φθαρτῶν καί γηϊνῶν μακαριστόν κρῖναι καί ζηλωτόν."

8. BASIL: Πρός τοὺς νέους, 2, ΠΕΓΠ 7,318 " ἀλλά ἐπὶ μακρότερον πρόΐμεν ταῖς ἐλπίσι καί πρὸς ἑτέρου βίου παρασκευήν ἅπαντα πράττομεν."

9. BASIL: Πρός τοὺς νέους, 2, ΠΕΓΠ 7,320 " Ἐως γε μὴν ὑπὸ τῆς ἡλικίας ἐπακούειν τοῦ βάθους τῆς διανοίας αὐτῶν οὐχ οἶδόν τε, ἐν ἑτέροις οὐ πάντα διεσκηκόσιν,...τῷ τῆς ψυχῆς ὀμματι τέως προγυμναζόμεθα. "

10. BASIL: Εἰς τὸν Ἴον Ψαλμόν, 5, ΠΕΓΠ 5,32 " Ἐπεὶ οὖν τό μὲν ἀληθινῶς ἀγαθόν λογισμῷ ληπτόν ἐστι διὰ πίστεως (μακράν γάρ ἀπώκισται, καί " ὀφθαλμός οὐκ εἶδεν, καί οὖς οὐκ ἤκουσε")."

11. BASIL: Περὶ πίστεως, 3, ΠΕΓΠ 7,36 " Ὅτι διανοία ἡ δυνηθεῖσα τῶν τε ὑλικῶν καθαρεῦσαι παθῶν καί τὴν νοητὴν κτίσιν πᾶσαν καταλιπεῖν, καί οἶδόν τις ἰχθύς ἀπὸ τοῦ βυθοῦ πρὸς τὴν ἄνω ἐπιφάνειαν ἀνανήξασθαι, ἐν τῷ καθαρῷ τῆς κτίσεως γενομένη, ἐκεῖ ὄφεται τό Πνεῦμα τό ἅγιον, ὅπου Υἱός, καί ὅπου Πατήρ, πάντα ἔχον καί αὐτό συνουσιωμένως κατὰ τὴν φύσιν, τὴν ἀγαθότητα, τὴν εὐθύτητα, τὸν ἀγιασμόν, τὴν ζωὴν. "

12. BASIL: Περὶ πίστεως, I, ΠΕΓΠ 7,32 " Διαδραμὼντά σύμπαντα καί ὑπὲρ πᾶσαν τὴν κτίσιν ἀνανεύσας τοῖς λογισμοῖς καί ἐπέκεινα τούτων τὸν νοῦν ἀνυψώσας, ἐν-

νόησον τήν θείαν φύσιν, ἐστῶσαν, ... ἀγαθότητα ἐπι-
θυμητήν ..."

13. BASIL: Περὶ πίστεως, 2, ΠΕΓΠ 7,32 " Ἐκεῖ Πα-
τὴρ καὶ Υἱὸς καὶ "Ἅγιον Πνεῦμα, ἡ ἄκτιστος φύσις, τὸ
δεσποτικὸν ἀξίωμα, ἡ φυσικὴ ἀγαθότης. "

14. ARISTOTLE: Ἠθικὰ Νικομάχεια, I,1 (1049α)

BASIL: "Ὅροι κατὰ πλάτος Β', I, ΠΕΓΠ 8,190 " Κυρί-
ως δέ καλὸν καὶ ἀγαπητὸν τὸ ἀγαθόν· ἀγαθὸν δέ ὁ Θε-
ός· ἀγαθοῦ δέ πάντα ἐφίεται· Θεοῦ ἄρα πάντα ἐφίεται."

15. BASIL: Εἰς τὸν 114ον Ψαλμόν, I, ΠΕΓΠ 5,402

" Ἀγαθὸν δέ ὁ Θεός, καὶ πρῶτον καὶ τελειότατον τῶν
ἀγαθῶν. " Εἰς τὸν 33ον Ψαλμόν, 7, ΠΕΓΠ 5,224 " Τὸ
παντέλειον ἀγαθὸν αὐτός ἐστιν ὁ Θεός· "

16. ARISTOTLE: Μεταφυσικά (1072β)

17. BASIL: Θεία Λειτουργία, 18, ΒΕΠ 56,34

18. GREGORY OF NYSSA: Περὶ Παρθενίας, P.G. 46,368D
Εἰς τὸν Ἐκκλησιαστήν, P.G. 44, 724D

19. BASIL: Ἐξαήμερος Α', 5, ΠΕΓΠ 4,36-38 " ... ἦν
γάρ τι, ὡς ἔοικε, καὶ πρὸ τοῦ κόσμου τούτου, ... δη-
μιουργήματα δέ ἐν αὐτῇ ὁ τῶν ὅλων κτίστης καὶ δημι-
ουργός ἀπετέλεσε, ... τὰς λογικάς καὶ ἀοράτους φύσεις
καὶ πᾶσαν τήν τῶν νοητῶν διακόσμησιν... "

20. BASIL: Ἐξαήμερος Θ', 6, ΠΕΓΠ 4,370 " ... καὶ
τοὺς ὁμοδόλους ἡμῶν κυρίους ποιοῦσι τῆς ἡμετέρας δη-

μιουργίας. τελειούμενος άνθρωπος πρὸς τὴν τῶν ἀγγέλων ἀξίαν ἀνάγεται. "

21. BASIL: Εἰς τὸν 32ον Ψαλμόν, 4, ΠΕΓΠ 5,176

" Ἀγγέλων γοῦν τὴν μὲν εἰς τό εἶναι πάροδον ὁ δημιουργὸς Λόγος ὁ ποιητὴς τῶν ὅλων παρείχετο· τὸν ἁγιασμόν δέ αὐτοῖς τό Πνεῦμα τό ἅγιον συνεπέφερεν."

Περὶ τοῦ Ἀγίου Πνεύματος, 38, ΠΕΓΠ 10,376 " Αἱ γάρ καθαραὶ καὶ νοεραὶ καὶ ὑπερκόσμιοι δυνάμεις ἅγαι καὶ εἰσὶ καὶ ὀνομάζονται, ἐκ τῆς παρὰ τοῦ ἁγίου Πνεύματος ἐνδοθείσης χάριτος τὸν ἁγιασμόν κερτιμέναι. "

22. BASIL: Εἰς τὸν 44ον Ψαλμόν, 1, ΠΕΓΠ 5,256 " Οὐ γάρ ἄγγελοι ἐπιδέχονται τὴν ἀλλοίωσιν. Οὐδεὶς γάρ παρ' ἐκείνοις παῖς, οὐδέ νεανίσκος, οὐδέ πρεσβύτης, ἀλλ' ἐν ἥπερ ἐξ ἀρχῆς ἐκτίσθησαν καταστάσει, ἐν ταύτῃ διαμένουσιν, ἀκραιάς αὐτοῖς καὶ ἀτρέπτου τῆς συστάσεως σφζομένης. " Περὶ τοῦ ἁγίου Πνεύματος, 38 ΠΕΓΠ 10,378 " Τελείωσις δέ Ἀγγέλων, ἁγιασμός, καὶ ἡ ἐν τούτῳ διαμονή."

23. BASIL: Εἰς τὸν 44ον Ψαλμόν, 1, ΠΕΓΠ 5,256 " Οὐ γάρ ἄγγελοι ἐπιδέχονται τὴν ἀλλοίωσιν... Ἡμεῖς δέ ἀλλοιούμεθα, κατὰ μὲν τό σῶμα, ὡς δέδεικται· κατὰ δέ τὴν ψυχὴν καὶ τὸν ἔσω ἄνθρωπον, τοῖς ἀεὶ προσπίπτουσι πράγμασι συμμετατιθέντες τὰς διανοίας. "

24. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 38, ΠΕΓΠ 10,380 " Τί δ' ἂν ἄλλο εἶη στερέωσις ἢ ἡ κατὰ τὸν ἁγιασμόν τελείωσις, τό ἀνένδοτον καὶ ἄτρεπτον καὶ παγίως

ἐρηρεισμένον ἐν ἀγαθῷ τῆς στερεώσεως ἐμφανιούσης; "

25. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 38, ΠΕΓΠ ΙΟ, 380 " Οὐ γάρ φύσει ἅγιοι αἱ τῶν οὐρανῶν δυνάμεις· ἢ οὕτω γ' ἂν οὐδεμίαν πρὸς τό ἅγιον Πνεῦμα τήν διαφορὰν ἔχοιεν· " Εἰς τὸν 32ον Ψαλμόν, 4, ΠΕΓΠ 5,176 " Οὐδέν γάρ ἁγιάζεται, εἰ μὴ τῇ παρουσίᾳ τοῦ Πνεύματος.... Οὐ γάρ νήπιοι κτισθέντες οἱ ἄγγελοι, εἴτα τελειωθέντες τῇ κατ'ὀλίγον μελέτῃ, οὕτως ἄξιοι τῆς τοῦ Πνεύματος ὑποδοχῆς γεγόνασιν· ἀλλ' ἐν τῇ πρώτῃ συστάσει καὶ τῷ οἰονεῖ φυράματι τῆς οὐσίας αὐτῶν συγκαταβληθεῖσαν ἔσχον τήν ἁγιότητα. "

26. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 38, ΠΕΓΠ ΙΟ, 380 " Ὁ μέντοι ἁγιασμός ἔξωθεν ὢν τῆς οὐσίας, τήν τελείωσιν αὐτοῖς ἐπάγει διὰ τῆς κοινωνίας τοῦ Πνεύματος. Φυλάσσουνσι δέ τήν ἀξίαν τῇ ἐπιμονῇ τοῦ καλοῦ, ..."

27. BASIL: Κατὰ Εὐνομίου Γ', 2, ΠΕΓΠ ΙΟ, 236 " Ἐπορεγόμεναι γάρ τοῦ καλοῦ, κατὰ τήν ἀναλογίαν τῆς πρὸς τὸν θεὸν ἀγάπης, καὶ τοῦ μέτρου τῆς ἁγιωσύνης μεταλαμβάνουσι. "

28. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 49, ΠΕΓΠ ΙΟ, 410 " Ἐάν τε τήν κτίσιν ἐνθυμηθῆς, ἐστερεώθησαν αἱ τῶν οὐρανῶν δυνάμεις παρὰ τοῦ Πνεύματος· τῆς στερεώσεως δηλονότι ἐπὶ τό δυσμετάπτωτον τῆς ἀπὸ τῶν ἀγαθῶν ἔξωως νοουμένης. "

29. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 38, ΠΕΓΠ 10, 380 " ... ἔχουσάι μὲν ἐν προαιρέσει τὸ αὐτεξούσιον, οὐδέποτε δέ ἐκ τῆς τοῦ ὄντως ἀγαθοῦ προσεδρείας ἐκπίπτουσαι. ... ὅπερ εἶποι ἂν τὰ πονηρά καὶ ἀντικείμενα πνεύματα, ὧν ἡ ἀπόπτωσις συνίστησι τὸν λόγον, τοῦ αὐτεξουσίου εἶναι τὰς ἀοράτους δυνάμεις, ἰσορρόπως ἐχούσας πρὸς ἀρετὴν καὶ κακίαν, καὶ διὰ τοῦτο δεομένης τῆς τοῦ Πνεύματος βοηθείας. "

30. BASIL: Ἐξαήμερος Α', 7, ΠΕΓΠ 4,46 This passage reminds us of a similar one in PLATO'S Τιμαίος 29E - 30A.

31. BASIL: Ἐξαήμερος Α', 2, ΠΕΓΠ 4,30 " Ἐποίησεν... τῇ ροπῇ τοῦ θελήματος μόνη... " ALSO 4,32 " Ἐν ἀρχῇ ἐποίησεν ὁ θεός, ἡ μακαρία φύσις ἡ ἀφθονος ἀγαθότης, τὸ ἀγαπητόν πᾶσι τοῖς λόγου μετείληφον, τὸ πολυδόθητον κάλλος, ἡ ἀρχὴ τῶν ὄντων, ἡ πηγὴ τῆς ζωῆς, τὸ νοερὸν φῶς, ἡ ἀπρόσιτος σοφία..."

Also, the Greek philosophers share the same opinion, the material world is the result of God's goodness. Plato's Timaios, 29E and PLOTINUS Enneads, E' 5-9.

32. BASIL: Ἐξαήμερος Η', 7, ΠΕΓΠ 4,330 " οὐδὲν περιττότερον τῆς χρείας οὔτε μὴν ἐλλεῖπόν τινα τῶν ἀναγκαίων ὁ θεός ἡμῶν ἔκτισε. "

33. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 5, ΠΕΓΠ 7,100 " Ἀναιρεῖ τοίνυν τὸ κακὸν ὁ θεός, οὐ-

χί δέ τό κακόν ἐκ τοῦ Θεοῦ. "

34. BASIL: Ἐξαήμερος Γ', 10, ΠΕΓΠ 4,140 " Ὁ τοῖ-
νυν ἐναργῆ τόν σκοπόν τῶν γινομένων προθέμενος, τά
κατά μέρος γινόμενα ὡς συμπληρωτικά τοῦ τέλους τοῖς
τεχνικοῖς ἑαυτοῦ λόγοις ἐπελθὼν ἀπεδέξατο. "

35. BASIL: Ἐξαήμερος Ζ', 5 ΠΕΓΠ 4,286 " Οὐδέν ἄ -
προνόητον, οὐδέν ἡμελημένον παρά Θεοῦ· πάντα σκοπεύ-
ει ὁ ἀκοίμητος ὀφθαλμός. Πᾶσι πάρεστιν ἐκπορίζων ἐ-
καστῷ τήν σωτηρίαν. " Εἰς τόν 32ον Ψαλμόν, 3, ΠΕΓΠ
5,170 " Ὁρᾷς τόν Θεῖον ὀφθαλμόν, ὡς οὐδέν τῶν μικρο-
τάτων τήν ἐπισκοπὴν αὐτοῦ διαφεύγει;"

36. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 7, ΠΕΓΠ 10,296
" Διό δὴ καὶ εἰς αὐτόν ἐπέστραπται τά σύμπαντα, ἀσχές-
τω τινὶ πόθῳ καὶ ἀρρήτῳ στοργῇ πρὸς τόν ἀρχηγόν τῆς
ζωῆς καὶ χορηγόν ἀποβλέποντα..."

37. BASIL: Ἐν λιμῷ καὶ ἀύχμῳ, 5, ΠΕΓΠ 7,142

38. BASIL: Ὅροι κατ' ἐπιτομήν, 92, ΠΕΓΠ 9,122 "Ὅ-
τι τῶν ὑπαρχόντων ἕκαστον, εἰ ἦν αὐτό καθ' ἑαυτό κα -
κόν, οὐδ' ἂν ἦν κτίσμα Θεοῦ· "

39. BASIL: Ὅροι κατ' ἐπιτομήν, 84, ΠΕΓΠ 9,114
" Τοῦτο τό φρόνημα πάλαι ὡς αἰρετικόν κατεγνώσθη· καὶ
γάρ βλάσφημόν ἐστι καὶ ἀσεβές, καὶ πρὸς ἁμαρτίαν εὐό-
λισθον τήν ψυχὴν ἀπεργάζεται. "

40. BASIL: Εἰς τόν 48ον Ψαλμόν, 8, ΠΕΓΠ 5,348 " Τόν
μέν οὖν ἄνθρωπον ἐποίησεν ἀπὸ τῆς γῆς... Ἐνεφύσησε

γάρ εἰς τό πρόσωπον· τουτέστι, μοῖραν τινά τῆς ἰδί-
ας χάριτος ἐναπέθετο τῷ ἄνθρωπῳ, ἵνα τῷ ὁμοίῳ ἐπι-
γινώσῃ τό ὅμοιον. "

41. BASIL: Εἰς τόν 32ον Ψαλμόν, 6, ΠΕΓΠ 5,182 " 'Ε-
πειδὴ σύνθετος ὁ ἄνθρωπος ἐκ τε τοῦ γηϊνῶν πλάσματος,
καί ἐκ τῆς ἐνοικούσης ψυχῆς τῷ σώματι· " "Ὅροι κατ'
ἐπιτομήν, 176, ΠΕΓΠ 9,214 " 'Επειδὴ δέ ἐκ σώματος καί
ψυχῆς συνέστηκεν ὁ ἄνθρωπος,..."

42. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238
" ... ἀλλ' ἐν σεαυτῷ, οἷον εἰ μικρῷ τινι διακόσμῳ τὴν
μεγάλην κατόψει τοῦ κτίσαντός σε σοφίαν. "

43. BASIL: Κατὰ Εὐνομίου Β', 19, ΠΕΓΠ 10,178 " "Αν-
θρωποι γάρ τέχνη μὲν ὑπερέχουσι τῶν οἰκείων ἔργων, ὁ-
μοούσιοι δέ ὅμως αὐτοῖς καθεστήκασιν· "

44. BASIL: 'Εξαήμερος Θ', 6, ΠΕΓΠ 4,366 " Καίτοι οὐ
μᾶλλον ἐξ οὐρανοῦ καί γῆς τόν Θεόν ἔστιν ἐπιγινῶναι ἢ
καί ἐκ τῆς οἰκείας ἡμῶν κατασκευῆς τόν γε συνετῶς ἐ-
αυτόν ἐξετάσαντα· ὥς φησιν ὁ προφήτης· 'Εθαυμαστώθη
ἡ γινῶσις σου ἐξ ἐμοῦ τουτέστιν ἐμαυτόν καταμαθὼν, τό
ὑπερβάλλον τῆς ἐν σοί σοφίας ἐξεδιδάχθην. " Εἰς τό
"πρόσεχε σεαυτῷ", 8, ΠΕΓΠ 6,242

45. FLOROVSKY: "Eschatology in the Patristic age:
An Introduction". Studia Patristica, Berlin 1957, 2 246.

46. BASIL: Περὶ τοῦ μὴ προσηλῶσθαι τοῖς βιοτικοῖς,
5, ΠΕΓΠ 7,176 " Ψυχὴ τε, ἣ ζῶμεν, λεπτὴ τις οὐσα καί

νοερά καί οὐδέν δεομένη τῶν βαρυνόντων, καί σῶμα, τό ταύτη δοθέν ὄχημα πρός τόν βίον παρά τοῦ κτίσαντος." Εἰς τόν 28ον Ψαλμόν, 1, ΠΕΓΠ 5,98 " ἀλλά σκηνή μέν ἡμῖν τό σῶμα τοῦτο..." Εἰς τόν 48ον Ψαλμόν, 7, ΠΕΓΠ 5,344 Εἰς τό "πρόσεχε σεαυτῷ", 7', ΠΕΓΠ 6,240 " θαύ - μαζε τόν τεχνίτην, πῶς τῆς ψυχῆς σου τήν δύναμιν πρός τό σῶμα συνέδησεν,... τά πλεῖστον διεστῶτα μέλη πρός μίαν σύμπνοιαν καί κοινωνίαν ἄγειν."

47. BASIL: Ἐν λιμῷ καί αὐχμῷ, 9, ΠΕΓΠ 7,158 " Κα- ταλείπει σε σῶμα τό σόν γνώρισμα τῷ βίῳ... Ἀλλά καί σῶμα τό ἐν θήκαις ἀφανισθέν ἀναστήσεται, καί ψυχή ἡ αὐτή ἡ τῷ θανάτῳ ἀποκλεισθεῖσα, πάλιν ἐνοικήσει τῷ σώματι. " Περί τοῦ μή προσηλωσθαι τοῖς βιοτικοῖς, 12, ΠΕΓΠ 7,198 " ...οἱ παῖδες καί τεθνεῶτες, ἔζων τῷ καλ- λίστῳ μέρει τῆς φύσεως. "

48. BASIL: Πρός τοὺς νέους, 7, ΠΕΓΠ 7,348 " Ἐνί δέ λόγῳ παντός ὑπεροπτεόν τοῦ σώματος τῷ μή ὡς ἐν βορβόρῳ ταῖς ἡδοναῖς αὐτοῦ κατορωρύχθαι μέλλοντι, ἢ τοσοῦτον ἀνθεκτέον αὐτοῦ ὅσον, φησί Πλάτων, ὑπηρεσίαν φιλοσο- φία κτωμένου, ἐοικότα που λέγων τῷ Παύλῳ, ὅς παραινεῖ μηδεμίαν χρῆναι τοῦ σώματος πρόνοιαν ἔχειν εἰς ἐπιθυ- μιῶν ἀφορμήν. " PLATO: Πολιτεία 4IIA ROMANS 13,14 GALATIANS 5,16

49. BASIL: Λόγος ἀσκητικός Β', 3, ΠΕΓΠ 8,136 " Ἰση γάρ ἐξ ἐκατέρων ἡ βλάβη τῇ ψυχῇ προσγίνεται, καί τό ἀνυπότακτον εἶναι τήν σάρκα, δι' εὐεξίας ἀποσκιρτῶσαν

εἰς ἀτόπους ὁρμᾶς, καὶ ὅταν πάρετός τε καὶ ἐκλελυ-
μένη καὶ ἀκίνητος ὑπὸ ἀλγηδόνων συνέχεται. Οὐ γάρ
ἄγει σχολήν ἡ ψυχὴ ἐν τῇ τοιαύτῃ τοῦ σώματος κατα-
στάσει πρὸς τὰ ἄνω βλέπειν ἐλευθερίως, ἀλλὰ κατὰ πᾶ-
σαν ἀνάγκην πρὸς τὴν τῆς ὀδύνης αἴσθησιν ἀσχολεῖται
καὶ ἐπικλίνεται συνταπεινουμένη τῇ κακοπαθείᾳ τοῦ σώ-
ματος. "

50. BASIL: Πρὸς τοὺς νέους, 7, ΠΕΓΠ 7,344 " Οὐ
δὴ οὖν τῷ σώματι δουλευτέον, ὅτι μὴ πᾶσα ἀνάγκη, ἀλλ'
ἀτὰρ τῇ ψυχῇ τὰ βέλτιστα ποριστέον, ὥσπερ ἐκ δεσμοῦ
ρίου, τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας αὐτῇ
διὰ φιλοσοφίας λύοντας..." Εἰς τὸν 29ον Ψαλμόν, 6
ΠΕΓΠ 5,154 Εἰς τὸ "πρόσεχε σεαυτῷ", 8, ΠΕΓΠ 6,244

51. BASIL: Λόγος ἀσκητικὸς Β', 4, ΠΕΓΠ 8,136 " Ἔ-
στω τοίνυν ἡ χρῆσις τῇ χρεῖα σύμμετρος ... " Ὅροι
κατὰ πλάτος Β, 19,1 ΠΕΓΠ 8,274 AND 22,3 ΠΕΓΠ 8,294

52. BASIL: Εἰς τὸ "πρόσεχε σεαυτῷ", 3 ΠΕΓΠ 6,222
" Ἡμεῖς μὲν οὖν ἐσμεν ἡ ψυχὴ καὶ ὁ νοῦς, καθό κατ'
εἰκόνα τοῦ κτίσαντος γεγενήμεθα, ἡμέτερον δέ τὸ σῶ-
μα καὶ αἱ δι' αὐτοῦ αἰσθήσεις... Μὴ τῇ σαρκὶ πρόσε-
χε, ... "πρόσεχε σεαυτῷ"· τουτέστι, τῇ ψυχῇ σου. " Εἰς
τὸν 32ον Ψαλμόν, 8 ΠΕΓΠ 5,190 " Ἐπεὶ οὖν καρδιῶν
ἐστὶ δημιουργός, διὰ τοῦτο καὶ συνίησι πάντα τὰ ἔρ-
γα ἡμῶν. "

53. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238
 " Ἀδράτον εἶναι τόν Θεόν πίστευε, τήν σεαυτοῦ ψυχὴν ἐννοήσας, ἐπειδὴ καί αὐτὴ σωματικοῖς ὀφθαλμοῖς ἄλη-
 πτός ἐστιν. Οὔτε γάρ κέχρωσται, οὔτε ἐσχημάτισται,
 οὔτε τινὶ σωματικῷ χαρακτῆρι περιεῖληπται, ἀλλ' ἐκ
 τῶν ἐνεργειῶν γνωρίζεται μόνον. "
54. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 3, ΠΕΓΠ 6,222
 " Ὅτι θνητόν μὲν σου τό σῶμα, ἀθάνατος δέ ἡ ψυχῇ,.."
55. BASIL: Ἐξαήμερος θ', 3, ΠΕΓΠ 4,346 " Μία δέ
 ψυχὴ τῶν ἀλόγων, ἓν γάρ αὐτήν τό χαρακτηρίζον ἐστίν,
 ἡ ἀλογία. " Ἐξαήμερος Η', 2, ΠΕΓΠ 4,302 " Ἴνα μά-
 θης διαφορὰν ψυχῆς κτήνους καί ψυχῆς ἀνθρώπου. "
56. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 63, ΠΕΓΠ 10,
 452 " Καί τήν μὲν ὑγίειαν τῷ σώματι ἐνυπάρχειν, τήν
 δέ ζωὴν τῇ ψυχῇ συνυπάρχειν. "
57. BASIL: Εἰς τόν 61ον Ψαλμόν, 1, ΠΕΓΠ 5,380 " Ἡ
 ψυχὴ...παρά τοῦ κτίσαντος αὐτήν Θεοῦ τήν ἡγεμονίαν
 τοῦ σώματος καί τῶν ἐν αὐτῷ παθημάτων πεπιστευμένην;
Ὅροι κατὰ πλάτος Β', 2,1 ΠΕΓΠ 8,188 " Ποῖος πόθος
 ψυχῆς οὔτω δριμύς καί ἀφόρητος ὥς ὁ ἀπὸ Θεοῦ ἐγγινό-
 μενος τῇ ἀπὸ πάσης κακίας κηκαθαρμένη ψυχῇ..."
58. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 6, ΠΕΓΠ 6,234
 " Ψυχὴν ἔλαβες νοεράν, δι' ἧς Θεόν περινοεῖς, τῶν
 ὄντων τήν φύσιν λογισμῷ καθορᾷς, σοφίας δρέπη καρπὸν
 ἡδιστον." Εἰς τὴν ἀρχὴν τῶν Παροιμιῶν, 9, ΠΕΓΠ 7,

390 " Ἐπειδὴ τι ἔχομεν παρ' ἑαυτοῖς κριτήριον φυσικόν, δι' οὗ τὰ καλὰ τῶν πονηρῶν διακρίνομεν,..."

Εἰς τὸν 44ον Ψαλμόν, 8, ΠΕΓΠ 5,282 " Πᾶσαν γὰρ δύναμιν ὁ θεὸς χρησίμως ἔδωκε τῇ λογικῇ· ὥσπερ τὴν τοῦ ἀγαπᾶν, οὕτω καὶ τὴν τοῦ μισεῖν· ἵνα λόγῳ εὐθυνόμενοι ἀγαπῶμεν μὲν τὴν ἀρετὴν, μισῶμεν δὲ τὴν κακίαν."

59. BASIL: Εἰς τὸν 29ον Ψαλμόν, 5, ΠΕΓΠ 5,150 "Καλὴ μὲν οὖν πᾶσα ψυχὴ ἡ ἐν συμμετρίᾳ τῶν οἰκείων δυνάμεων θεωρουμένη· κάλλος δὲ ἀληθινόν, καὶ ἐρασμιώτατον, μόνῳ τῷ τόν νοῦν κεκαθαρμένῳ θεωρητόν, τό περὶ τὴν θεῖαν καὶ μακαρίαν φύσιν. "

60. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238
Εἰς τὸν 1ον Ψαλμόν, 4, ΠΕΓΠ 5,26 Εἰς τὸν 32ον Ψαλμ.
8, ΠΕΓΠ 5,190.

61. PLATO: Φαίδρων, 426AB Νόμοι, 961E

62. BASIL: Εἰς τὴν ἀρχὴν τῶν Παροιμιῶν, 15 ΠΕΓΠ 7, 412 " Δεῖ τοίνυν τόν νοῦν, ὥσπερ τινὰ κυβερνήτην, ἄνω καθήμενον τῶν παθῶν, καὶ οἶονεῖ πλοίου τῆς σαρκὸς ἐπιβάντα, καὶ ἐμπείρως τοὺς λογισμοὺς οἶον οἷακας περιστρέφοντα, καταπατεῖν μὲν γενναίως τὰ κύματα, ὑψηλὸν δε διαμένοντα, καὶ δυσπρόσιτον ὄντα τοῖς πάθεσι, μηδαμῶς τῆς ἀπ' αὐτῶν πικρίας ὥσπερ ἄλμης τινὸς ἀναπίμπλασθαι,..." IBID 17, ΠΕΓΠ 7,414 Πρὸς τοὺς νέους, 7 ΠΕΓΠ 7,350 "...ὥσπερ θηρίου τάς δόμας, προσῆκε, καὶ τοὺς ἀπ' αὐτοῦ θορύβους ἐγγινομένους τῇ ψυχῇ οἶονεῖ

μάστιγι τῷ λογισμῷ καθικνουμένους κοιμίζειν, ἀλλά μή πάντα χαλινόν ἡδονῆς ἀνέντας περιορᾷν τόν νοῦν, ὥσπερ ἡνίοχον ὑπό δυστηνίων ἵππων ὕβρει φερομένων παρασυρόμενον ἄγεσθαι· " Κατά δρυιζομένων, 5, ΠΕΓΠ 6,176.

63. BASIL: Εἰς τόν 61ον Ψαλμόν, I, ΠΕΓΠ 5,380
 " "Ἵνα γάρ μή τῷ φρονήματι τῆς σαρκός ἡ ψυχὴ ὑποταγεῖσα πρὸς ὀργάς καί λύπας διερεθίζεται, ἵνα τί, φήσί, δούλην ποιοῦμαι πονηρῶν παθῶν τήν ψυχὴν, παρὰ τοῦ κτίσαντος αὐτήν Θεοῦ τήν ἡγεμονίαν τοῦ σώματος καί τῶν ἐν αὐτῷ παθημάτων πεπιστευμένην;"

64. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238
 " ...καί γινῶθι ὅτι τό μέν λογικόν ἐστὶ καί νοερόν τῆς ψυχῆς, τό δέ παθητικόν τε καί ἄλογον."

65. PLATO: Τίμαιος, 69D Φαῖδρος, 426A Πολιτεία, 435E, 440C.

66. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238
Εἰς τόν 44ον Ψαλμόν, 8, ΠΕΓΠ 5,282 Ἀμφιλοχίῳ Ἐπισκόπῳ ἐρωτήσαντι, ἐπιστολή 233, I, ΠΕΓΠ I,146

67. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", I, ΠΕΓΠ 6,216
 " Διόπερ ὁ πλάσας... τήν ἐν τῷ ἡγεμονικῷ καθαρότητα πρώτην ἡμῖν διετάξατο. " IBID 7, ΠΕΓΠ 6,240 Εἰς τόν 33ον Ψαλμόν, I2, ΠΕΓΠ 5,244.

68. BASIL: Ἀμφιλοχίῳ Ἐπισκόπῳ ἐρωτήσαντι, ἐπιστολή 233, I, ΠΕΓΠ I, 148 " Τρεῖς οὖν εἰσιν οἶονεῖ βίων καταστάσεις, καὶ ἰσάριθμοι τούτοις αἱ τοῦ νοῦ ἡμῶν ἐνέργειαι. "

69. BASIL: Κατὰ ὀργιζομένων, 5, ΠΕΓΠ 6, 176 " Ἔτι γάρ πρὸς πολλά τῶν τῆς ἀρετῆς ἔργων ἐπιτήδειον ἡμῶν τῆς ψυχῆς τό θυμοειδές, ὅταν, ὥσπερ τις στρατιώτης παρὰ τῷ στρατηγῷ τὰ ὅπλα θέμενος, ἐτοίμως ἐπὶ τὰ παραγγελλόμενα τάς βοηθείας παρέχεται, καὶ σύμμαχος ἢ τῷ λόγῳ κατὰ τῆς ἀμαρτίας. "

70. BASIL: Ἐξαήμερος Ζ', 5, ΠΕΓΠ 4, 284 " Φυσικός λόγος οἰκείωσιν ἡμῖν τοῦ καλοῦ καὶ ἀλλοτριώσιν ἀπὸ τῶν βλαβερῶν ὑποδεικνύς ἐγκατέσπαρται. "

71. BASIL: Ἐξαήμερος Θ', 3, ΠΕΓΠ 4, 352 " Εἰσὶ δέ καὶ παρ' ἡμῖν αἱ ἀρεταὶ κατὰ φύσιν, πρὸς ἃς ἡ οἰκείωσις τῆς ψυχῆς οὐκ ἐκ διδασκαλίας ἀνθρώπων, ἀλλ' ἐξ αὐτῆς τῆς φύσεως ἐνυπάρχει. Ὡς γάρ οὐδεὶς ἡμᾶς λόγος διδάσκει τὴν νόσον μισεῖν, ἀλλ' αὐτόματον ἔχομεν τὴν πρὸς τὰ λυποῦντα διαβολήν, οὕτω καὶ τῇ ψυχῇ ἔστι τις ἀδίδακτος ἐκκλησις τοῦ κακοῦ. " Εἰς τὸν 48ον Ψαλμ. 2, ΠΕΓΠ 5, 326.

72. BASIL: Ἐξαήμερος Θ', 3, ΠΕΓΠ 4, 346 " Ἰδιώμασι δέ διαφόροις ἕκαστον τῶν ζώων κέκριται, ... ὁμοῦ τε γάρ ἐκτίσθη ἕκαστον καὶ συνεπηγάγετο ἑαυτῷ τῆς φύσεως τό ἰδίωμα. " IBID 3, ΠΕΓΠ 4, 352, " τό μή γράμ -

μασι διδαχθῆναι τὰ συμφέροντα, τῷ ἀδιδάκτῳ τῆς φύσεως νόμῳ τὴν τοῦ λυσιτελοῦντος αἵρεσιν δεξαμένοις."

73. BASIL: "Οροι κατὰ πλάτος Β', 2, I ΠΕΓΠ 8, 186

" ... τὴν ἀγαπητικὴν δύναμιν εὐθύς τῇ πρώτῃ κατασκευῇ συγκαταβληθεῖσαν κεντήμεθα· καὶ ἡ ἀπόδειξις οὐκ ἔξωθεν, ἀλλ' αὐτός ἂν τις τοῦτο παρ' ἑαυτοῦ καὶ ἐν ἑαυτῷ καταμάθοι. Τῶν τε γάρ καλῶν ἐσμεν ἐπιθυμητικοὶ φυσικῶς, εἰ καὶ ὅτι μάλιστα ἄλλῳ ἄλλο φαίνεται καλόν· " IDID 3, I ΠΕΓΠ 8, 198 " Οὐδέν γάρ οὕτως ἴδιον τῆς φύσεως ἡμῶν, ὥς τὸ κοινωνεῖν ἀλλήλοις καὶ χρῆζειν ἀλλήλων καὶ ἀγαπᾶν τὸ ὁμόφυλον. "

74. BASIL: "Οροι κατ' ἐπιτομήν, 174, I ΠΕΓΠ 9, 210

" Κατὰ φύσιν ἡ πεῖρα τοῦ ἡδοντος καὶ ὠφελοῦντος καὶ αὐτῇ ἡ προσδοκία τοῦ τοιούτου ἐμποιεῖ τῇ ψυχῇ τὴν περὶ τούτου διάθεσιν τε καὶ ἐπιθυμίαν."

75. BASIL: "Οροι κατὰ πλάτος Β', 2, I ΠΕΓΠ 8, 188

" Τί οὖν κάλλους θείου θαυμασιώτερον; Τίς ἔννοια τῆς τοῦ θεοῦ μεγαλοπρεπείας χαριεστέρα; Ποῖος πόθος ψυχῆς οὕτω δριμύς καὶ ἀφόρητος ὥς ὁ ἀπὸ θεοῦ ἐγγινόμενος τῇ ἀπὸ πάσης κακίας κενκαθαρμένη ψυχῇ..." Εἰς τὸν 114ον Ψαλμόν, I, ΠΕΓΠ 5, 402.

76. BASIL: "Οροι κατὰ πλάτος Β', 2, I ΠΕΓΠ 8, 190

" Ὡς δεσμωτήριον τὴν ζωὴν ταύτην βαρυνόμενοι, οὕτω δυσανάθεκτοι ἦσαν ταῖς ὁρμαῖς, ὧν ὁ θεῖος πόθος τῶν ψυχῶν ἤφατο. Οἷ γε, διὰ τὸ ἀκορέστως ἔχειν τῆς θε-

ωρίας τοῦ Θεοῦ κάλλους, εὐχὴν ἐποιοῦντο πᾶση τῇ αἰωνίᾳ ζωῇ συμπαρεκτείνεσθαι τὴν θεωρίαν τῆς τερπνότητος τοῦ Κυρίου. "

77. BASIL: "Οροι κατὰ πλάτος Β', 2,3 ΠΕΓΠ 8,194.

78. BASIL: Εἰς τὸν 48ον Ψαλμόν, 8 ΠΕΓΠ 5,346 "'Μέγα ἄνθρωπος, καὶ τίμιον ἄνθρω ἐλεήμων", τό τίμιον ἐν τῇ φυσικῇ κατασκευῇ ἔχων. Τί γάρ τῶν ἐπὶ γῆς ἄλλο κατ' εἰκόνα τοῦ κτίσαντος γέγονε; "

79. BASIL: 'Εξαήμερος Θ', 6, ΠΕΓΠ 4,372 " 'Εν τίνι μὲν οὖν ἔχει τό κατ' εἰκόνα Θεοῦ ὁ ἄνθρωπος καὶ πῶς μεταλαμβάνει τοῦ καθ' ὁμοίωσιν..."

80. BASIL: 'Εξαήμερος Θ', 6, ΠΕΓΠ 4,372 " "Ω τῆς ἀχαριστίας! ἥς μετέλαβες ὁμοιότητος, ταύτης οὐ μεταδίδως τῷ εὐεργέτῃ,..." "Οτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, 9, ΠΕΓΠ 7,118 " Καὶ μισεῖ μὲν ἡμᾶς ὡς κτήματα τοῦ Δεσπότου, μισεῖ δέ ὡς ὁμοιώματα τοῦ Θεοῦ. " Λόγος ἀσκητικὸς Β', I, ΠΕΓΠ 8,128 (?) 'Εν Λακίζοις, 9, ΒΕΠ 56,302 " 'Επειδὴ εἶδε τὸν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν Θεοῦ, μή δυνάμενος εἰς Θεὸν τραπῆναι, εἰς τὴν εἰκόνα τοῦ Θεοῦ τὴν ἑαυτοῦ πονηρίαν ἐκένωσεν."

81. BASIL: Εἰς τό "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,240 "...ἢ δι' ἀρετῆς πρὸς τὴν ὁμοίωσιν ἀνατρέχει τοῦ κτίσαντος. " Περὶ τοῦ ἁγίου Πνεύματος, 2, ΠΕΓΠ 10,280

" "Ὅτι πρόκειται ἡμῖν ὁμοιωθῆναι θεῷ, κατὰ τό δυνα-
τόν ἀνθρώπου φύσει." Ἐξαήμερος Θ', 6, ΠΕΓΠ 4,372
Κατά Εὐνομίου Α', 27, ΠΕΓΠ 10,124 (?) Ἐν Λακίζοις
8, ΒΕΠ 56,301.

82. BASIL: Κατά Εὐνομίου Α', 18, ΠΕΓΠ 10,98
" Εἰκόν, οὐκ ἄψυχος... ἀλλά εἰκόν ζωσα, μᾶλλον δέ,
αὐτοοῦσα ζωή, οὐκ ἐν σχήματος ὁμοιότητι, ἀλλ' ἐν
αὐτῇ τῇ οὐσίᾳ τό ἀπαράλλακτον αἰεί διασώζουσα." IBID.
23, ΠΕΓΠ 10,112 Περί τοῦ ἁγίου Πνεύματος, 15, ΠΕΓΠ
10,310 AND 402 " Ὁ οὖν ἐστὶν ἐνταῦθα μιμητικῶς ἡ
εἰκόν, τοῦτο ἐκεῖ φυσικῶς ὁ Υἱός. " Ἐξαήμερος Θ',
6, ΠΕΓΠ 4,370 Ἀμφιλοχίῳ Ἐπισκόπῳ Ἰκονίου, ἐπιστο-
λή 236, 1, ΠΕΓΠ 1,164.

83. GREGORY OF NYSSA: Λόγος Κατηχητικός, 5, PG 45,100.

84. BASIL: Λόγος ἀσκητικός Β', 1, ΠΕΓΠ 8,126 " Ὁ
ἄνθρωπος κατ' εἰκόνα θεοῦ ἐγένετο καί ὁμοίωσιν, ἡ δέ
ἁμαρτία τό κάλλος τῆς εἰκόνης ἠχρείωσεν, εἰς τὰς ἐμπα-
θεῖς ἐπιθυμίας τήν ψυχὴν καθέλκουσα... Οὐκοῦν ἐπανέλ-
θωμεν εἰς τὴν ἐξ ἀρχῆς χάριν, ἥς διὰ τῆς ἁμαρτίας ἡλ-
λοτριώθημεν. "

85. BASIL: Εἰς τόν 29ον Ψαλμόν, 5, ΠΕΓΠ 5,150 " Τῷ
οὖν κάλλει μου, ὃ παρά σοῦ ἔλαβον ἐκ τῆς πρώτης κατα-
σκευῆς, ..." "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
3, ΠΕΓΠ 7,92 " Τό μέν οὖν φύσει κακόν ἐξ ἡμῶν ἥρτη-
ται,... τήν κατ'εἰκόνα τοῦ κτίσαντος γεγεννημένην ψυ-

χήν καταρρυπαίνοντα, ἐπισκοτεῖν αὐτῆς τῷ κάλλει πέ-
φυκε. " Περὶ τοῦ ἁγίου Πνεύματος, 23, ΠΕΓΠ ΙΟ,338,
"Καθαρθέντα δὴ οὖν ἀπὸ τοῦ αἵσχους... καὶ πρὸς τὸ
ἐκ φύσεως κάλλος ἐπανελθόντα, καὶ οἶον εἰκόني βασι-
λικῇ τὴν ἀρχαίαν μορφήν διὰ καθαρότητος ἀποδόντα,.."
Εἰς τὸ "πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,240 " Πῶς μὲν
πρὸς τὰ τῆς σαρκὸς ὑπολισθαίνουσα πάθη τὸ οἰκεῖον ἀ-
πόλλυσι κάλλος,..."

86. BASIL: Εἰς τὸ " πρόσεχε σεαυτῷ" , 6, ΠΕΓΠ 6,234
" "Ἐπειθ' ὅτι καὶ κατ'εἰκόνα γενόμενος τοῦ κτίσαντός
σε, δύνασαι πρὸς τὴν τῶν ἀγγέλων ὁμοτιμίαν δι' ἀγα-
θῆς πολιτείας ἀναδραμεῖν; " (?) Ἐν Λακίζοις, 8,
ΒΕΠ 56,301 " ... παναχόθεν τὸν παῖδα τὸν νήπιον παι-
δεύμενον, ἵνα εἰς Θεοῦ ὁμοιότητα ἀναδράμῃ· "

87. BASIL: Κατὰ Εὐνομίου Α', 27, ΠΕΓΠ ΙΟ,Ι24 " Καί
ἡ μὲν ἀγαθότης τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χρι-
στοῦ, τοὺς ἀνθρώπους, καθόσον ἐσμέν χωρητικοί, ...
τῇ πρὸς τὸν Θεόν τῶν ὅλων ὁμοιώσει προσάγει, ἐν οἷς
φησι: " γίνεσθε τέλειοι καθὼς καὶ ὁ Πατὴρ ὑμῶν ὁ οὐ-
ράνιος τέλειός ἐστιν"· "

88. BASIL: Περὶ ταπεινοφροσύνης, Ι, ΠΕΓΠ 6,Ι06
" "Ὁφειλεν ἄνθρωπος ἐν τῇ παρά Θεῷ δόξῃ μεμενηκέναι,
καὶ εἶχεν ἄν ὕψος οὐκ ἐπίπλαστον, ἀλλ' ἀληθινόν· δυ-
νάμει Θεοῦ μεγαλυνόμενος, σοφίᾳ Θεῖα φαιδρυνόμενος,
αἰωνίᾳ ζωῇ καὶ τοῖς ἀγαθοῖς εὐφραινόμενος." Εἰς τὸ

"πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,240 " ... δι' ἀρετῆς
πρός τήν ὁμοίωσιν ἀνατρέχει τοῦ κτίσαντος."

(?) Ἐν Λακίζοις, 8, ΒΕΠ 56,301.

89. BASIL: Εἰς τόν 48ον Ψαλμόν, 8, ΠΕΓΠ 5,348

"...ἀλλά καταλιπὼν τό ἔπεσθαι θεῷ καί ὁμοιοῦσθαι τῷ
κτίσαντι..."

90. BASIL: Εἰς τόν 61ον Ψαλμόν, 4, ΠΕΓΠ 5,390

" Ὅτι ἐκάστου ἡμῶν ἐν τῷ κρυπτῷ ζυγός τίς ἐστι
παρά τοῦ κτίσαντος ἡμᾶς ἐγκατασκευασθεῖς, ἐφ' οὗ
τήν φύσιν τῶν πραγμάτων δυνατόν ἐστι διακρίνεσθαι."
Εἰς τό " πρόσεχε σεαυτῷ ", 2, ΠΕΓΠ 6,218 " ... ἵνα
ὅπερ ἐκείνοις ἐκ φύσεως, τοῦτο ἡμῖν ἐκ τῆς τοῦ λό-
γου βοηθείας προσγένηται, καί ὅπερ κατορθοῦται τοῖς
ἀλόγοις ἀνεπιστάτως, τοῦτο παρ' ἡμῶν ἐπιτελεῖται διὰ
τῆς προσοχῆς καί τῆς συνεχοῦς τῶν λογισμῶν ἐπιστάσε-
ως· " Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 5,
ΠΕΓΠ 7,100 " Τό μὲν οὖν κυρίως κακόν ἡ ἀμαρτία...
ἐκ τῆς ἡμετέρας προαιρέσεως ἥρτηται:" Εἰς τήν ἀρχήν
τῶν Παροιμιῶν, 10 ΠΕΓΠ 7,392 " ...ἔνδον ἐν τῷ κε-
κρυμμένῳ τῶν λογισμῶν κριτηρίῳ σπουδάζειν χρή τάς
περί τοῦ πράγματος κρίσεις ἀπατρέπτους ποιεῖσθαι,
καί τόν νοῦν τρυτάνῃ ἔχειν προσεικδόντα, ἀκλινῶς ἑ-
καστον τῶν πρακτέων ζυγοστατοῦντα."

91. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός,

7, ΠΕΓΠ 7,110 " Ὅτι καί σύ τούς οἰκέτας, οὐχ ὅταν

δεσμίους ἔχης, εὖνους ὑπολαμβάνεις, ἀλλ' ὅταν ἐκουσίως ἴδῃς ἀποπληροῦντάς σοι τά καθήκοντα. Καί Θεῷ τοίνυν οὐ τό ἡναγκασμένον φίλον ἀλλά τό ἐξ ἀρετῆς κατορθούμενον."

92. GREGORY OF NYSSA: ⁰Λόγος Κατηχητικός, 5, PG 45, 24C Πρός τούς πενθούντας, PG 46,524A.

93. GREGORY OF NYSSA: Εἰς τούς κοιμηθέντας, PG 46, 524B.

94. BASIL: "Ὅτι οὐκ ἐστὶν αἴτιος τῶν κακῶν ὁ Θεός, 7, ΠΕΓΠ 7,110 " Προαίρεσις δέ τῶν ἐφ' ἡμῖν ἥρτηται. Τό δέ ἐφ' ἡμῖν ἐστὶ τό αὐτεξούσιον."

95. GREGORY OF NYSSA: Λόγος Κατηχητικός, 5, PG 45, 24C Πρός τούς πενθούντας, PG 46,524A.

96. BASIL: "Ὅροι κατ' ἐπιτομήν, 84, ΠΕΓΠ 9,114.

97. BASIL: "Ὅτι οὐκ ἐστὶν αἴτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΓΠ 7,102 " ... μή κατασκευήν τινά πονηράν οἰηθῶμεν εἶναι τοῦ φαράω (οὕτω γάρ ἐπὶ τόν κατασκευάσαντα δικαιότερον ἢ αἰτία μετενεχθήσεται), ἀλλ' ὅταν ἀκούσης " Σκεύη ", νόει ὅτι πρὸς τι χρήσιμον ἕκαστος ἡμῶν πεποιήται..."

98. BASIL: IBID 5, ΠΕΓΠ 7,104 " Διόπερ ἐπειδὴ ἔδει συντριβῆναι αὐτόν, ὁ φρόνιμος καί σοφός τῶν ψυχῶν οἰκονόμος διψκήσατο αὐτόν περιφανῇ γενέσθαι καί πᾶσιν ἐξάκουστον, ἵνα ἄλλοις γοῦν ὠφέλιμος διὰ τοῦ

πάθους γένηται, ἐπειδὴ αὐτός ὑπὸ τῆς ἄγαν κακίας ἀνίατος ἦν."

99. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 40, ΠΕΓΠ ΙΟ, 388 " Οὐτε ψυχὴ διχῇ τέμνεται, ὅλη δι' ὅλου τό ἁμαρτωλὸν φρόνημα κεκτημένη, καὶ συγκατεργαζομένη τῷ σώματι τό κακόν." Εἰς τὴν ἀρχὴν τῶν Παροιμιῶν, Ι5, ΠΕΓΠ 7,408 " Τί δέ ἐστὶν ἡ κυβέρνησις, ἥ πάντως ἐπιστήμη ψυχῆς περὶ τὴν ἄστατον φύσιν τῶν ἀνθρωπίνων πραγμάτων, ὅπως αὐτὴν διαπεραιοῦσθαι προσήκει;"

100. BASIL: Εἰς τό " πρόσεχε σεαυτῷ ", Ι, ΠΕΓΠ 6, 216 " ... τό πλεῖστον τῆς ἁμαρτίας ἐν τῇ ὁρμῇ πληροῦται τῇ κατὰ πρόθεσιν, ...". " Διότι αἱ μὲν τοῦ σώματος πράξεις ὑπὸ πολλῶν διακόπτονται, ὁ δέ κατὰ πρόθεσιν ἁμαρτάνων, τῷ τάχει τῶν νοημάτων συναπαρτιζομένην ἔχει τὴν ἁμαρτίαν. " Εἰς τὸν Ιον Ψαλμόν, 5, ΠΕΓΠ 5,30 " ... ἐπειδὴν δέ ὁ λόγος ἡμῶν συμπληρωθῇ, τότε γίνεται τό γεγραμμένον· "

Basil, at this point representatively describes the inward sin, that man can commit every time without any annoyance; while the body's sin needs special conditions and terms.

101. BASIL: Εἰς τὸν 48ον Ψαλμόν, 8, ΠΕΓΠ 5,348

" Ἐνεφύσησε γάρ εἰς τό πρόσωπον· τουτέστι, μοῦραν τινα τῆς ἰδίας χάριτος ἐναπέθετο τῷ ἀνθρώπῳ, ἵνα τῷ ὁμοίῳ ἐπιγινώσκη τό ὅμοιον."

102. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 39, ΠΕΓΠ ΙΟ,

386 " Ἀνακαινίζων γάρ τόν ἄνθρωπον ὃ Κύριος, καί ἦν ἀπώλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ Θεοῦ, ταύτην πάλιν ἀποδιδούς ἐμφυσήσας εἰς τό πρόσωπον τῶν μαθητῶν, τί φησί; " Λάβετε Πνεῦμα ἅγιον..."

103. BASIL: "Ὅτι οὐκ ἔστιν αἴτιον τῶν κακῶν ὁ Θεός, 6, ΠΕΓΠ 7,108 " Τί δέ ἦν αὐτῇ τό προηγούμενον ἀγαθόν; Ἡ προσεδρεῖα τοῦ Θεοῦ καί ἡ διά τῆς ἀγάπης συνάφεια ἧς ἐκπεσοῦσα,..."

104. BASIL: Περί τοῦ ἁγίου Πνεύματος, 22, ΠΕΓΠ 10, 336 " Πρός ὅ πάντα ἐπέστραπται τά ἁγιασμοῦ προσδεόμενα· οὗ πάντα ἐφίεται τά κατ' ἀρετήν ζῶντα, οἷον ἐπαρδόμενα τῇ ἐπιπνοίᾳ καί βοηθούμενα πρὸς τό οἰκεῖον ἑαυτοῖς καί κατὰ φύσιν τέλος." Εἰς τόν 32ον Ψαλμόν, 4, ΠΕΓΠ 5,176 " Οὐδέν γάρ ἁγιάζεται, εἰ μή τῇ παρουσίᾳ τοῦ Πνεύματος. "

105. BASIL: Περί τοῦ ἁγίου Πνεύματος, 23, ΠΕΓΠ 10, 338 "...αἱ πνευματοφόροι ψυχαί ἐλλαμφεῖσαι παρὰ τοῦ Πνεύματος, αὐταί τε ἀποτελοῦνται πνευματικά, καί εἰς ἐτέρους τήν χάριν ἐξαποστέλλουσιν." ALSO 35, ΠΕΓΠ 10, 370 " ...τό δέ Πνεῦμα τήν ζωοποιόν ἐνίησι δύναμιν, ἀπό τῆς κατὰ τήν ἁμαρτίαν νεκρότητος εἰς τήν ἐξ ἀρχῆς ζωήν τάς ψυχάς ἡμῶν ἀνακαινίζον."

106. BASIL: Εἰς τόν 48ον Ψαλμόν, 8, ΠΕΓΠ 5,348.

107. BASIL: Εἰς τόν 48ον Ψαλμόν, 1, ΠΕΓΠ 5,322 "Ὁ μέν γάρ ἐκκλησιάζων καί πάντα συγκαλῶν τῷ κηρύγματι

ὁ Παράκλητος ἐστὶ, τὸ Πνεῦμα τῆς ἀληθείας,..."

108. BASIL: Εἰς τὸν 59ον Ψαλμόν, 3, ΠΕΓΠ 5,370

" "Α οὐκ ἂν ἐγνώρισάμεν εὐεργετούμενοι, εἰ μὴ " ἐ-
πότισας ἡμᾶς οἶνον κατανύξεως". Οἶνον λέγει τὸν
λόγον τὸν τὴν πεπωρωμένην καρδίαν εἰς συναίσθησιν
ἄγοντα."

109. GREGORY OF NYSSA: Εἰς τὴν ἡμέραν τῶν Φώτων, PG
45, 581A.

110. IBID 57D.

111. IBID 77A.

112. IBID 76D.

113. IBID 77A.

114. BASIL: Προτρεπτικός εἰς τὸ ἅγιον βάπτισμα, 5,
ΠΕΓΠ 6,266 " Τοῦτο γάρ ἐστὶν ἀρετὴ· ἔκκλησις ἀπὸ
κακοῦ καὶ ποίησις ἀγαθοῦ."

115. BASIL: Περὶ φθόνου, 5, ΠΕΓΠ 6,152 " Ἡ μὲν
γάρ ἀρετὴ ἐφ' ἡμῖν, καὶ δυνατὴ κτηθῆναι τῷ φιλοπόνῳ,
ἡ δὲ τῶν χρημάτων περιβολὴ καὶ ὥρα σώματος καὶ ὄγκος
ἀξιωμαίων, οὐκ ἐφ' ἡμῖν. Εἰ τοίνυν καὶ μεῖζον ἀγα-
θὸν ἢ ἀρετὴ καὶ διαρκέστερον, καὶ ὁμολογουμένην πα-
ρὰ πάντων ἔχουσα τὴν προτίμησιν, ταύτην ἡμῖν διωκτέ-
ον·"

116. BASIL: Μαξιμῶ σχολαστικῷ, ἐπιστολὴ 277, I,
ΠΕΓΠ 3,386 " Ἀρετῆς δὲ ἄσκησις τίμιον μὲν κτῆμα
τῷ ἔχοντι, ἥδιστον δὲ θεαμάτων τοῖς ἐντυχάνουσιν."

II7. BASIL: Ἐξαήμερος Θ', 4, ΠΕΓΠ 4,354 " Διό
ἐπαινετὴ πᾶσιν ἡ σωφροσύνη καὶ ἀποδεκτὴ ἡ δικαιο-
σύνη καὶ θαυμαστὴ ἡ ἀνδρεία καὶ ἡ φρόνησις περισπού-
δαστος, ἧ οἰκειότερά ἐστι τῇ ψυχῇ μᾶλλον, ἢ τῷ σώ-
ματι ἡ ὑγίεια."

II8. BASIL: Εἰς τὸν 44ον Ψαλμόν, 8, ΠΕΓΠ 5,282
" ... οἱ μὲν λοιποὶ ἄνθρωποι πόνῳ καὶ ἀσκήσει καὶ
προσοχῇ πολλάκις κατορθοῦσι τὴν πρὸς τὸ καλὸν διά-
θεσιν, καὶ τὴν τῶν φαύλων ἀποστροφὴν."

II9. BASIL: Εἰς τὸν 29ον Ψαλμόν, 5, ΠΕΓΠ 5,150
" Πλὴν ἵνα καὶ ἄλλος ἐπιγένηται τῇ ψυχῇ, καὶ δύνα-
μις τῶν δεόντων ἐπιτελεστικὴ, θείας εἰς τοῦτο χάρι-
τος χρᾶζομεν."

I20. BASIL: Περὶ φθόνου, 5, ΠΕΓΠ 6,152-154 " Εἰ
τοίνυν καὶ μεῖζον ἀγαθὸν ἢ ἀρετὴ καὶ διαρκέστερον,
καὶ ὁμολογουμένην παρὰ πάντων ἔχουσα τὴν προτίμησιν,
ταύτην ἡμῖν διωκτέον· ἣν ἐγγενέσθαι τῇ ψυχῇ, ἀπὸ τε
τῶν ἄλλων παθῶν καὶ μάλιστα δὴ πάντων ἀπὸ τῆς βασιλα-
νίας μὴ καθαρευούσῃ, ἀμήχανον."

I21. BASIL: Εἰς τὸν 33ον Ψαλμόν, 10, ΠΕΓΠ 5,236
" Ἀμήχανον γὰρ ἄφασθαι τοῦ ἀγαθοῦ, μὴ ἀποστάντα
πρότερον παντελῶς καὶ ἐκνεύσαντα τοῦ κακοῦ· ὥς ἀμή-
χανον ὑγίειαν ἀναλαβεῖν, μὴ τῆς νόσου ἀπαλλαγέντα·
ἢ ἐν θερμότητι γενέσθαι τὸν μὴ καθαρῶς πεπαυμένον
τῆς καταφύξεως· ἀνεπίδεκτα γὰρ ταῦτα ἀλλήλοις."

I22. BASIL: "Οτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός
7, ΠΕΓΠ 7,110 " Καί θεῷ τοίνυν οὐ τό ἠναγκασμένον
φίλον ἀλλά τό ἐξ ἀρετῆς κατορθούμενον. Ἀρετή δέ
ἐκ προαιρέσεως καί οὐκ ἐξ ἀνάγκης γίνεται."

I23. BASIL: "Οροι κατ' ἐπιτομήν, 174, ΠΕΓΠ 9,210
" Ἐάν οὖν τις μισήσῃ καί βδελύξῃται τήν ἀδικίαν καί
καθαρεύσῃ πάσης ἀμαρτίας, ἀφ' ἧς, ὥσπερ ἀπό νόσου τό
σῶμα πάσχει τήν ἀνορεξίαν καί τήν περί τά βρώματα ἀη-
δίαν,.."

I24. BASIL: IBID 276, ΠΕΓΠ 9,342 " Οὐκοῦν πρῶτον
μέν ζητεῖν δεῖ, τί τό ἀγαθόν θέλημα τοῦ θεοῦ· εἴτα,
ὅταν γνωρίσωμεν τό ἀγαθόν, ἐξετάζειν, εἰ τό ἀγαθόν
τοῦτο καί εὐάρεστον τῷ θεῷ ἔστιν."

I25. IBID. " Καί καθόλου πᾶν θέλημα θεοῦ ἀγαθόν
τότε καί εὐάρεστόν ἐστιν, ὅταν πληρωθῇ ἐπ' αὐτῷ τό
ὑπό τοῦ ἀποστόλου εἰρημένον· " Πάντα εἰς δόξαν θεοῦ
ποιεῖτε" " .

I26. BASIL: "Οροι κατ' ἐπιτομήν, 282, ΠΕΓΠ 9,350
" Τό γάρ μή διά τήν πρός θεόν ἀγάπην, ἀλλά διά τό
παρά τῶν ἀνθρώπων ἔπαινον γινόμενον, οἷον ἂν ἦ, οὐ
θεοσεβείας ἔπαινον εὕρισκει, ἀλλ' ἀνθρωπαρέσκείας
ἢ αὐταρεσκείας ἢ φιλονικίας ἢ φθόνου ἢ τινος τοιαύ-
της αἰτίας ἔχει τό κρῖμα." IBID.298, ΠΕΓΠ 9,372
" ... οὕτω καί ὁ ἄλλω ἀρέσκων, ἢ κατ' ἰδίαν ἀρέσκει-
άν τι ποιῶν, τῆς θεοσεβείας ἐκπίπτει, εἰς δέ ἀνθρω-

παρέσκειαν ἐμπίπτει." **IBID.** 299, ΠΕΓΠ 9,374 " ...ὁ
θεοσεβής μήτε τῆς παρούσης μήτε τῆς μελλούσης δόξης
ἀντιποιούμενος, τήν δέ πρός θεόν ἀγάπην πάντων προ-
τιμήσας, παρρησίαν ἔχη εἰπεῖν μετὰ τῶν προκειμένων
τό " Οὔτε ἐνεστῶτα..." " (ROM. 8,38).

I27. **BASIL:** Ὅροι κατ'ἐπιτομήν, 287, ΠΕΓΠ 9,356
" Τά ἀντικείμενα τῇ ἀμαρτίᾳ ἔργα δικαιοσύνης, ἅπερ
ὁ μετανοῶν καρποφορεῖν ὀφείλει, ποιῶν τό εἰρημένον·
" Ἐν παντί ἔργῳ ἀγαθῷ καρποφοροῦντες." " (COLOS.I,10)
IBID. 288, ΠΕΓΠ 9,358 " Ἐπεὶ οὖν καί τῆς ἐπιστροφῆς
ὁ τρόπος οἰκεῖος ὀφείλει εἶναι τοῦ ἀμαρτήματος, καί
καρπῶν δέ χρεῖα ἀξίων τῆς μετανοίας, κατὰ τό γεγραμ-
μένον· " Ποιήσατε καρπούς ἀξίους τῆς μετανοίας." "
(LUKE 3,8).

I28. **IBID.** 276, ΠΕΓΠ 9,344 " Πάλιν δέ, ὅταν καί
θέλημα θεοῦ ᾖ τι καί ἀγαθόν ἢ καί εὐάρεστον ᾖ, οὐδ'
οὕτως ἀμεριμνεῖν χρή, ἀλλ' ἀγωνιᾶν καί φροντίζειν,
ὅπως τέλειον καί ἀνελλιπές τοῦτο ᾖ, ἐν μέτρῳ ποτέ
μέν τοῦ γινομένου, εἰ κατὰ τό προστεταγμένον γίνεται,
ποτέ δέ τῆς τοῦ ποιούντος δυνάμεως."

I29. **GREGORY OF NYSSA:** Εἰς τόν Ἐκκλησιαστήν, -
P.G. 44 300.

I30. **BASIL:** Εἰς τό " πρόσεχε σ' ἑαυτῷ ", 6, ΠΕΓΠ
6,236 " ...πορεῖα πρός θεόν διὰ τῶν ἐντολῶν, βασι-
λεῖα τῶν οὐρανῶν εὐτρεπής, στέφανοι δικαιοσύνης ἔτοι-

μοι, τούς ὑπέρ τῆς ἀρετῆς πόνους μή ἀποδράντι."

Ἀσκητικά διατάξεις, 2, I ΠΕΓΠ 9,420 " Ὡστε ὅ μη-
δεμία κακία παρενοχλεῖ, πᾶσα δέ ἀρετή καί πᾶν ὅ,τι
καλόν ἔπεται, οὗτος εὐφραίνοιτο ἄν κατά λόγον εὐ-
φροσύνην ἀκίνητόν τε καί ἀτελεύτητον. Ἀρετῆς γάρ
καί ἀγαθότητος ὁπαδός ἡ εὐφροσύνη...."

131. BASIL: Εἰς τόν 29ον Ψαλμόν, 5, ΠΕΓΠ 5,150
" Πλήν ἵνα καί κάλλος ἐπιγένηται τῇ ψυχῇ, καί δύνα-
μις τῶν δεόντων ἐπιτελεστική, θείας εἰς τοῦτο χάρι-
τος χρῆζομεν."

132. GREGORY OF NYSSA: Περὶ Παρθενίας, P.G. 46 289C.

133. **IBID.** P.G. 46 284..

134. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
2, ΠΕΓΠ 7,90 " Δεῦρο δὴ οὖν, ἐπειδὴ εἰς τό πολυθύ-
λητον ἐμπεπτώκαμεν ζήτημα..."

135. BASIL: Ἐξαήμερος Β', 5, ΠΕΓΠ 4,76 " Οὐχὶ Μαρ-
κίωνες; οὐχὶ Οὐαλεντῖνοι ἐντεῦθεν; οὐχ' ἡ βδελυκὴ
τῶν μανιχαίων αἵρεσις;..."

136. BASIL: Ἐξαήμερος ΣΤ', 7, ΠΕΓΠ 4,238 " Εἰ μὲν
γάρ ἐκ φύσεως αὐτῶν τό κακόν, ὁ δημιουργός ἐστι τοῦ
κακοῦ ποιητής·"

137. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
5, ΠΕΓΠ 7,106 " Εἰ γάρ πάντα ἐκ τοῦ Θεοῦ, πῶς τό κακόν
ἐκ τοῦ ἀγαθοῦ; Οὐδέ γάρ τό αἰσχρόν ἀπό τοῦ καλοῦ,

οὔτε ἡ κακία ἀπό τῆς ἀρετῆς."

138. BASIL: Ἐξαήμερος Β', 5 ΠΕΓΠ 4,80 " Οὐ μὴν οὐδέ παρὰ Θεοῦ τό κακόν τὴν γένεσιν ἔχειν εὐσεβές ἐστι λέγειν, διὰ τό μηδέν τῶν ἐναντίων παρὰ τοῦ ἐναντίου γίνεσθαι. Οὔτε γάρ ἡ ζωὴ θάνατον γεννᾷ, οὔτε τό σκότος φωτός ἐστίν ἀρχή, οὔτε ἡ νόσος ὑγείας δημιουργός, ἀλλ' ἐν μέν ταῖς μεταβολαῖς τῶν διαθέσεων ἐκ τῶν ἐναντίων πρὸς τὰ ἐνάντια αἱ μεταστάσεις· ἐν δέ ταῖς γενέσεσιν οὐκ ἐκ τῶν ἐναντίων, ἀλλ' ἐκ τῶν ὁμογενῶν ἕκαστον τῶν γινομένων προέρχεται."

139. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΓΠ 7,106 " Οὐ τοίνυν τό κακόν τοῖς καλοῖς συνεκτίσθη. Ἀλλ' οὐδέ ἡ νοητὴ κτίσις, γενομένη παρὰ τοῦ δημιουργοῦ, ἀναμεμιγμένη τῇ πονηρίᾳ εἰς τό εἶναι παρήχθη. Εἰ γάρ τὰ σωματικά οὐκ ἔσχεν ἐν ἑαυτοῖς τό κακόν συγκτιζόμενον, πῶς ἂν τὰ νοητὰ τοσοῦτον καθαρότητι καὶ ἁγιασμῷ διαφέροντα, κοινὴν ἂν ἔσχεν πρὸς τό κακόν τὴν ὑπόστασιν;"

140. BASIL: Ἐξαήμερος Β', 5, ΠΕΓΠ 4,80 and Ἐξαήμερος ΣΤ', 7 ΠΕΓΠ 4,236.

141. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΓΠ 7,104 - 106 " Ὅλως δέ μήτε Θεόν αἴτιον ἡγοῦ τῆς ὑπάρξεως τοῦ κακοῦ, μήτε ἰδίαν ὑπόστασιν τοῦ κακοῦ εἶναι φαντάζου....Οὔτε γάρ ἀγέννητόν ἐστιν, ὡς ὁ

τῶν ἀσεβῶν λόγος, ὁμότιμον ποιούντων τῇ ἀγαθῇ φύσει τὴν πονηράν, εἶπερ ἀμφοτέρω ἀναρχα καὶ γενέσεώς ἐστιν ἀνώτερα, οὔτε μὴν γεννητόν. " Ὅροι κατ' ἐπιτομήν, 92, ΠΕΓΠ 9, I22.

I42. BASIL: Ἐξαήμερος Β', 5, ΠΕΓΠ 4, 78 " Οὔτε οὖν ἄβυσσος δυνάμεων πλῆθος ἀντικειμένων, ὥς τινες ἐφαντάσθησαν, οὔτε σκότος ἀρχικὴ τις καὶ πονηρά δύναμις ἀντεξαγομένη τῷ ἀγαθῷ. Δύο γάρ ἐξισάζοντα ἀλλήλοις κατ' ἐναντίωσιν, φθαρτικὰ ἔσται πάντως τῆς ἀλλήλων συστάσεως καὶ πράγματα ἔξει διηνεκῶς καὶ παρέξει ἀπαύστως πρὸς ἄλληλα συνεχόμενα τῷ πολέμῳ. Κἄν ὑπερβάλλῃ δυνάμει τῶν ἀντικειμένων τὸ ἕτερον, δαπανητικὸν ἐξάπαντος τοῦ κρατηθέντος γίνεται."

I43. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 5, ΠΕΓΠ 7, I04 - I06 " Οὐ γάρ ἐστιν ὑφεστῶς, ὥσπερ τι ζῶον, ἡ πονηρία, οὔτε οὐσίαν αὐτῆς ἐνυπόστατον παραστήσαι ἔχομεν.... Ἀλλὰ μὴν ἐστὶ τὸ κακόν, καὶ ἡ ἐνέργεια δείκνυσι πολὺ κατὰ τοῦ βίου παντός κεχυμένον. Πόθεν οὖν αὐτῷ τὸ εἶναι, εἰ μήτε ἀναρχόν ἐστι, φησί, μήτε πεποίηται;"

I44. BASIL: Ἐξαήμερος Β', 5, ΠΕΓΠ 4, 80 " Ὅτι τὸ κακόν ἐστὶν οὐχὶ οὐσία ζῷον καὶ ἔμφυχος, ἀλλὰ διάθεσις ἐν ψυχῇ ἐναντίως ἔχουσα πρὸς ἀρετὴν, διὰ τὴν ἀπό τοῦ καλοῦ ἀπόπτωσιν τοῖς ραθύμοις ἐγγινομένη. " Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 6, ΠΕΓΠ 7, I06 - I08.

I45. GREGORY OF NYSSA: Λόγος Κατηχητικός, PG 45 76A.

I46. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 8, ΠΕΓΠ 7,112 " Τοῦτο ἐστὶ τό κακόν ἢ τοῦ θεοῦ ἀλλοτριώσεις." "Ὅροι κατὰ πλάτος Β', 2, ΠΕΓΠ 8,186 " Καὶ ἔστιν οὗτος κακίας ὅρος, ἡ πονηρά καὶ παρ' ἐντολὴν τοῦ Κυρίου χρῆσις τῶν ἐπ' ἀγαθῷ παρὰ τοῦ Θεοῦ δεδομένων ἡμῖν, ὥσπερ οὖν τῆς παρὰ θεοῦ ἐπιζητουμένης ἀρετῆς ἢ ἐξ ἀγαθοῦ τοῦ συνειδότος κατ' ἐντολὴν τοῦ Κυρίου χρῆσις αὐτῶν."

I47. BASIL: 'Ἐξαήμερος Β'', 6, ΠΕΓΠ 4,80 " Μὴ τοίνυν ἔξωθεν τό κακόν περισκόπει· μηδέ ἀρχέγονόν τινά φύσιν πονηρίας φαντάζου· ἀλλὰ τῆς ἐν ἑαυτῷ κακίας ἕκαστος ἑαυτόν ἀρχηγόν γνωρίζετω....γνώριζε τό κυρίως κακόν ἐν τῶν προαιρετικῶν ἀποπτωμάτων τὴν ἀρχὴν εἰληφόρος..." 'Ἐξαήμερος ΣΤ'', 7, ΠΕΓΠ 4,240.

I48. GREGORY OF NYSSA: Εἰς τὸν Ἐκκλησιαστήν PG 44, 724D.

I49. GREGORY OF NYSSA: Εἰς τό ᾠσμα Ἀσμάτων, PG 44 797A.

I50. GREGORY OF NYSSA: Λόγος Κατηχητικός, PG 45 24D.

I51. BASIL: 'Ἀμφιλοχίῳ Ἐπισκόπῳ ἐρωτήσαντι, Ἐπιστολή 233, I, ΠΕΓΠ I,147 " Ἄλλ' ἐπειδὴ τούτῳ διτταὶ δυνάμεις παραπεφύκασιν κατὰ τε τὴν ἡμετέραν τῶν εἰς θεὸν πεπιστευκότων ὑπόληψιν, ἡ μὲν πονηρά, ἡ τῶν δαιμόνων,

πρός τήν ἰδίαν ἀποστασίαν ἡμᾶς συνεφελκομένη, ἡ δέ
θειοτέρα καί ἀγαθή πρὸς τήν θεοῦ ὁμοίωσιν ἡμᾶς ἀνά-
γουςα,..."

I52. BASIL: Εἰς τὸ ἅγιον Βάπτισμα, 5, ΠΕΓΠ 6,266
" Οὐδέεις δίκαιος δι' ἀδυναμίαν κακοῦ. "Εως ἐστὶ σοι
δύναμις, λόγῳ κράτει τῆς ἀμαρτίας. Τοῦτο γάρ ἐστίν
ἀρετὴ· ἔκκλησις ἀπὸ κακοῦ καί ποίησις ἀγαθοῦ." Κατὰ
ὁργανομένων, 5, ΠΕΓΠ 6,178.

I53. BASIL: Εἰς τὸ ἅγιον Βάπτισμα, 5, ΠΕΓΠ 6,264
" Ἡδονὴ ἁγιοστρόν ἐστὶ τοῦ διαβόλου πρὸς ἀπώλειαν
ἔλκον. Ἡδονή, μήτηρ τῆς ἀμαρτίας· ἡ δέ ἀμαρτία τὸ
κέντρον ἐστὶ τοῦ θανάτου." Νεκταρίῳ, ἐπιστολὴ 290,
ΠΕΓΠ 3,320 " Πολλὰ γάρ ἂν ἀμαρτηθεῖη καί παρὰ τῶν
οὐκ ἂν προσδοκηθέντων ποτέ διὰ τὸ εὐκόλον τῆς ἀνθρω-
πίνης φύσεως." Ἀθανασίῳ ἐπισκόπῳ Ἀγκύρας, ἐπιστολὴ
25, ΠΕΓΠ 3,244 " Ἐμέ δέ οὐδέν ἐκπλήσσει τῶν ἀνθρωπί-
νων, εὖ ἴσθι, οὐδέ ἀπροσδόκητός ἐστὶν οὐδενὸς τῶν πά-
ντων μεταβολή, πάλαι τὸ τῆς φύσεως ἀσθενές καί τὸ εὐ-
περίτρεπτον πρὸς τὰ ἐναντία καταμαθόντα."

I54. BASIL: "Ὅτι οὐκ ἐστὶν αἴτιος τῶν κακῶν ὁ θεός,
6, ΠΕΓΠ 7,108 " Τοῦτο δέ συμβαίνει αὐτῇ, ὅταν κόρον
λαβοῦσα τῆς μακαρίας τέρψεως καί οἶον νυσταγμῶ τινι
βαρυνθεῖσα καί ἀπορρνεῖσα τῶν ἄνωθεν, τῇ σαρκὶ διὰ τῆς
αἰσχροῦς τῶν ἡδονῶν ἀπολαύσεις ἀναμιχθῇ." Εἰς τὸ
"πρόσεχε σεαυτῷ", 7, ΠΕΓΠ 6,238 " Μὴ ποτε οὖν ἐά-

σης ἐξανδραποδισθέντα τὸν νοῦν δοῦλον γενέσθαι τῶν παθῶν, μηδ' αὖ πάλιν ἐπιτρέφῃς τοῖς πάθεσι κατεξαναστῆναι τοῦ λόγου καὶ εἰς ἑαυτὰ τό κράτος τῆς ψυχῆς περιστῆσαι."

I55. BASIL: Ἐξαήμερος Θ', 2, ΠΕΓΠ 4,344 " ...ὥς ἂν ποτε καὶ σύ τοῖς πάθεσι τῆς σαρκὸς ἑαυτὸν ἀτιμάσῃς γαστρὶ δουλεύων καὶ τοῖς ὑπὸ γαστέρα, παρασυνεβλήθῃς τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὁμοιώθῃς αὐτοῖς."

I56. BASIL: Περὶ φθόνου, 5, ΠΕΓΠ 6,152 " ...Ὡς δέ, ὑπερκύψας τῷ λογισμῷ τὰ ἀνθρώπινα καὶ πρὸς τό ὄντως καλὸν καὶ ἐπαινετὸν ἀπιδῶν..." Πρὸς τοὺς νέους, 2, ΠΕΓΠ 7,320 " Καὶ ἡμῖν δὴ οἷον ἀγῶνα προκεῖσθαι πάντων ἀγῶνων μέγιστον νομίζειν χρεών, ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ πονητέον εἰς δύναμιν ἐπὶ τὴν τούτου παρασκευήν."

I57. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 6, ΠΕΓΠ 7,108 AND 7 ΠΕΓΠ 7,110 " Ὅσον γὰρ ἀφίστατο τῆς ζωῆς, τοσοῦτον προσήγγιζε τῷ θανάτῳ. Ζωὴ γὰρ ὁ θεός, στέρησις δέ τῆς ζωῆς θάνατος."

I58. BASIL: Ἐξαήμερος Β', 6, ΠΕΓΠ 4,80; "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7,108.

I59. BASIL: Ἐξαήμερος Β', 6, ΠΕΓΠ 4,80-82

I60. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,

6, ΠΕΓΠ 7,108 " Διά τήν αὐτεξούσιον ὁρμήν, μάλιστα
πρέπουσαν λογικῇ φύσει. Λελυμένη γάρ πάσης ἀνάγκης
καί αὐθαίρετον ζωὴν λαβοῦσα παρὰ τοῦ κτίσαντος, διὰ
τό κατ' εἰκόνα γεγενῆσθαι Θεοῦ, νοεῖ μὲν τό ἀγαθόν
καί οἶδεν αὐτοῦ τήν ἀπόλαυσιν καί ἔχει ἐξουσίαν καί
δύναμιν, ἐπιμένουσα τῇ τοῦ καλοῦ θεωρίᾳ καί τῇ ἀπο-
λαύσει τῶν νοητῶν, διαφυλάσσειν αὐτῆς τήν κατὰ φύσιν
ζωήν, ἔχει δέ ἐξουσίαν καί ἀπονεῦσαί ποτε τοῦ καλοῦ."

I61. IBID. 7, ΠΕΓΠ 7,110 " Ἀλλά διὰ τί οὐκ ἐν τῇ
κατασκευῇ τό ἀναμάρτητον ἔσχομεν, φησίν, ὥστε μηδέ
βουλομένοις ἡμῖν ὑπάρχειν τό ἀμαρτάνειν; "Ὅτι καί
σύ τούς οἰκέτας, οὐχ ὅταν δεσμίους ἔχῃς, εὖνους ὑπο-
λαμβάνεις, ἀλλ' ὅταν ἐκουσίως ἴδῃς ἀποπληροῦντάς σοι
τά καθήκοντα."

I62. IBID 5, ΠΕΓΠ 7,100 AND 3, ΠΕΓΠ 7,90 - 91.

I63. PLATO: Πολιτεία, 717E.

I64. PLOTINUS: Ἐννεάδα, A', 3.

I65. IBID 2, I-5 7-9 I6-I7.

I66. IBID 3, 2-6 8-9 I8-I9 35-40.

I67. IBID 4, I 22-25.

I68. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
8, ΠΕΓΠ 7,112 " Πόθεν γάρ πονηρός ὁ ἄνθρωπος; Ἐκ
τῆς οἰκείας αὐτοῦ προαιρέσεως. Πόθεν κακός ὁ διάβο-
λος; Ἐκ τῆς αὐτῆς αἰτίας, αὐθαίρετον ἔχων καί αὐτός

τήν ζωήν καί ἐπ' αὐτῷ κειμένην τήν ἐξουσίαν, ἥ πα-
ραμένειν τῷ Θεῷ ἢ ἀλλοτριωθῆναι τοῦ ἀγαθοῦ."

169. BASIL: Κατά Εὐνομίου Γ', 2, ΠΕΓΠ 10,238 " Οὐ
γάρ ἂν ἐξέπεσεν ὁ Ἐωσφόρος ὁ πρωῒ ἀνατέλλων, οὔτε
συνετρίβη ἐπὶ τῆς γῆς, εἰ φύσει ὑπῆρχε τοῦ χείρονος
ἀνεπίδεκτος."

170. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
5, ΠΕΓΠ 7,106; IBID. 7, ΠΕΓΠ 7,110; Ἐξαήμερος Β', 5,
ΠΕΓΠ 4,80; Ἑρμηνεία εἰς τὸν Προφήτην Ἡσαΐαν, 278
ΒΕΠ 56, 267.

171. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
8, ΠΕΓΠ 7,112 " Ὁ Σατανᾶς ἄγγελος καί ἐξέπεσε τῆς
οἰκείας τάξεως παντελῶς."

172. BASIL: IBID. 8, ΠΕΓΠ 7,112 Περὶ τοῦ ἁγίου
Πνεύματος, 40, ΠΕΓΠ 10,388 " Ὅμοίως δέ καί οἱ λυπή-
σαντες τό Πνεῦμα τό ἅγιον τῇ πονηρίᾳ τῶν ἐπιτηδευμά-
των αὐτῶν, ἥ οἱ μή ἐπεργασάμενοι τῷ δοθέντι, ἀφαιρε-
θήσονται ὃ εἰλήφασιν, εἰς ἑτέροις μετατιθεμένης τῆς
χάριτος· ἥ, κατὰ τινὰ τῶν εὐαγγελιστῶν, καί διχοτομη-
θήσονται παντελῶς· τῆς διχοτομίας νοουμένης κατὰ τήν
εἰς τό παντελές ἀπό τοῦ Πνεύματος ἀλλοτριώσιν."

173. BASIL: "Ὅροι κατ' ἐπιτομήν, 268, ΠΕΓΠ 9,328
" Τάχα δέ, ὥσπερ οὐχ ἁμαρτωλὸς μόνον, ἀλλὰ καί αὐτο-
αμαρτία ὁ διάβολος ὀνομάζεται διὰ τό ἀρχηγός, ὡς οἱ-

μαι, γεγονέναι τῆς ἁμαρτίας, οὕτω καὶ αὐτοαπειθεία λέγοιτο ἂν ὁ διάβολος διὰ τὴν αὐτὴν αἰτίαν." ;

Ἑρμηνεία εἰς τὸν Προφήτην Ἡσαΐαν, 278 ΒΕΠ
56,267

I74. BASIL: Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 8, ΠΕΓΠ 7,112 " Γαβριήλ ἄγγελος, καὶ παρέστηκεν τῷ θεῷ διηνεκῶς. Ὁ Σατανᾶς ἄγγελος καὶ ἐξέπεσε τῆς οὐκείας τάξεως παντελῶς. Κἀκεῖνον ἡ προαίρεσις διεφύλαξεν ἐν τοῖς ἄνω, καὶ τοῦτον κατέρριψε τῆς γνώμης τό αὐτεξούσιον."

I75. ORIGEN: Περὶ Ἀρχῶν, 2,5 2,9.

I76. ~~IBID.~~ I,8.

I77. BASIL: Κατὰ Εὐνομίου Α', 5,8,10 ΠΕΓΠ 10,66,74,86;
Ἑρμηνεία εἰς τὸν Προφήτην Ἡσαΐαν, 2,ΒΕΠ 56,110.

I78. PSEUDO - CLEMENT: Ὁμιλία Η', 9-18.

I79. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 51 ΠΕΓΠ 10,420
" Ὅποῦαί εἰσιν αἱ ἀποστατικαὶ δυνάμεις, αἱ διὰ τό τραχηλιάσαι κατὰ θεοῦ παντοκράτορος, ἀφηνιάζουσαι τῆς δουλείας, οὐ τῷ ἐτέρως πεφυκέναι, ἀλλὰ τῷ ἀνυποτάκτως ἔχειν πρὸς τὸν ποιήσαντα." : Ὁμιλία ἐν Λακίζοις, 9 ΒΕΠ 56,301 ; Ἑρμηνεία εἰς τὸν Προφήτην Ἡσαΐαν, 240, ΒΕΠ 56,237.

I80. BASIL: Περὶ φθόνου, 3, ΠΕΓΠ 6,136 " Τί τὸν ἄρ-

χέκακον δαίμονα εἰς τόν κατὰ ἀνθρώπων ἐξέμηνε πό-
λεμον; Οὐχ ὁ φθόνος; δι' οὗ καί θεομάχος φανερώς
ἀπηλέγχθη, ἀχθόμενος μέν θεῷ ἐπὶ τῇ μεγαλοδωρεᾷ τῇ
εἰς τόν ἄνθρωπον, τόν ἄνθρωπον δέ ἀμυνόμενος, ἐπει-
δὴ θεόν οὐκ ἠδύνατο."

181. BASIL: Περὶ ταπεινοφροσύνης, 2, ΠΕΓΠ 6,110

" Διαπίπτει μέν γάρ αὐτῷ τῷ διαβόλῳ τό κατὰ τοῦ ἀν-
θρώπου σόφισμα, καί καθ' ἑαυτοῦ τεχνάσας ἔλαθεν ὁ
κατὰ τοῦ ἀνθρώπου μεμηχάνηται, οὐδέν τοσοῦτον ἐκεῖ-
νον ζημιώσας, ὅν ἥλπισεν ἀπαλλοτριώσκειν θεοῦ καί
ζωῆς αἰωνίου, ὅσον ἑαυτόν προδοῦς, ἀποστάτης θεοῦ
γεγονώς καί θανάτῳ καταδικασθεὶς αἰωνίῳ. Καί τὴν
κατὰ τοῦ Κυρίου στήσας παγίδα, διὰ ταύτης ἐάλω, σταυ-
ρωθεὶς ἐν ᾧ σταυρώσειν προσεδόκησε, καί ἀποθανών ἐν
ᾧ τόν Κύριον ἥλπισεν ἀναιρήσειν θανάτῳ."

182. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
8, ΠΕΓΠ 7,114 " Οὐκ ἐχθρὸς τοίνυν ἡμῖν κατεσκευάσθη,
ἀλλ' ἐκ ζηλοτυπίας ἡμῖν εἰς ἔχθραν ἀντικατέστη."

Ὁμιλία ἐν Λακίζοις, 8, ΒΕΠ 56,302 " Τοῦτο οὖν
ἐστὶν ἴδιον τό κακόν τοῦ διαβόλου, ὁ φθόνος· φθόνος
ὁ ἐκλαληθῆναι μὴ δυνάμενος, ὁ ἰατρείαν οὐκ ἐπιδεχό-
μενος." Ἑρμηνεία εἰς τόν Προφήτην Ἡσαΐαν, 279
ΒΕΠ 56,268.

183. BASIL: Ἑρμηνεία εἰς τόν Προφήτην Ἡσαΐαν,

14, BEP 56,268 " 'Αφ' οὗ δέ τοῦ κόσμου ἡ κατασκευὴ καὶ παραδείσου φυτεία καὶ ἄνθρωπος ἐν αὐτῷ καὶ ἐντολὴ Θεοῦ καὶ φθόνος τοῦ διαβόλου καὶ φόβος τοῦ τετιμημένου, ἀπεκλείσθη αὐτῷ καὶ ὁ τόπος τῆς μετανοίας."

184. BASIL: Κατὰ ὀργιζομένων, 6, ΠΕΓΠ 6,180 " Τῷ δέ ἀδελφῷ καὶ συμπάθησον, ὅτι ἐάν ἐπιμείνη τῇ ἁμαρτίᾳ, μετὰ τοῦ διαβόλου παραδοθήσεται τῷ αἰωνίῳ πυρί." Περὶ ταπεινοφροσύνης, 2, ΠΕΓΠ 6,110.

185. B. OTTIS: " CAPPADOCIAN THOUGHT AS A COHERENT SYSTEM " DUMBARTON OAKS PAPERS 1958 VOL. 12,97-124.

186. BASIL: Εἰς τὸν 44ον Ψαλμόν, 1, ΠΕΓΠ 5,256 " Οὐ γάρ ἄγγελοι ἐπιδέχονται τὴν ἀλλοίωσιν. Οὐδεὶς γάρ' παρ' ἐκείνοις παῖς, οὐδέ νεανίσκος, οὐδέ πρεσβύτης, ἀλλ' ἐν ἧπερ ἐξ ἀρχῆς ἐκτίσθησαν καταστάσει, ἐν ταύτῃ διαμένουσιν, ἀνεραίας αὐτοῖς καὶ ἀτρέπτου τῆς συστάσεως σωζομένης."

187. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 38, ΠΕΓΠ 10,378 " Τελείωσις δέ ἀγγέλων ἁγιασμός, καὶ ἡ ἐν τούτῳ διαμονή." IBID 38 ΠΕΓΠ 10,382 " (Οἱ ἄγγελοι) οὐδέποτε δέ ἐκ τῆς τοῦ ὄντως ἀγαθοῦ προεδρείας ἐκπίπτουσαι."

188. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 8, ΠΕΓΠ 7,112 " Γαβριὴλ ἄγγελος, καὶ παρέστηκεν τῷ Θεῷ διηνεκῶς. Ὁ Σατανᾶς ἄγγελος καὶ ἐξέπεσε τῆς οὐκείας τάξεως παντελῶς. Κἀκεῖνον ἡ προαίρεσις διεφύ-

λαξεν ἐν τοῖς ἄνω, καὶ τοῦτον κατέρριψε τῆς γνώμης
τό αὐτεξούσιον."

189. ANDROUTSOU, **CH.** Δογματική τῆς Ὁρθ. Ἀνατο-
λικῆς Ἐκκλησίας, ATHENS, 1976.

190. GREGORY NAZIANZEN: Λόγος 41ος, I, PG 36,444A.

191. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
8, ΠΕΓΠ 7,112 " Οὐ γάρ ἤνεγκεν ἡμῶν τὴν ἄλυπον ζωὴν
τὴν ἐν τῷ παραδείσῳ, δόλοισι δὲ καὶ μηχαναῖς ἐξαπατή-
σας τὸν ἄνθρωπον..." Ὁμιλία ἐν Λακίζοις, 8,
BEP 56,301.

192. BASIL: Εἰς τὸν 44ον Ψαλμόν, IO, ΠΕΓΠ 5,286.

193. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
IO, ΠΕΓΠ 7,120.

194. BASIL: Περὶ ταπεινοφροσύνης, I, ΠΕΓΠ 6,106
"Ἄλλ' ὁ καταβαλὼν ἐλπίδι δόξης ψευδοῦς τὸν ἄνθρωπον
διάβολος οὐ παύεται τοῖς αὐτοῖς ἐρεθίσμασιν ἐκκαλοῦ-
μενος καὶ μυρία μηχανήματα πρὸς τοῦτο ἐξευρίσκων·"

195. BASIL: Ὁμιλία ἐν Λακίζοις, 8, BEP 56,302
" Δι' ἐκεῖνον ἄκανθαι, δι' ἐκεῖνον ἰδρώς, δι' ἐκεῖνον
ὁ τόπος τῆς ἐξορίας· εἰς ὃν ἐκπεσὼν, μὴ ἐπιλάβῃ τῆς
πατρίδος τῆς ἀρχαίας."

196. BASIL: Περὶ ταπεινοφροσύνης, 2, ΠΕΓΠ 6,110
" Καὶ τὴν κατὰ τοῦ Κυρίου στήσας παγίδα, διὰ ταύτης
ἔάλω, σταυρωθεὶς ἐν ᾧ σταυρώσειν προσεδόκησε, καὶ

ἀποθανών ἐν ᾧ τὸν Κύριον ἠλπισεν ἀναιρῆσιν θανάτῳ."

197. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός,
9, ΠΕΓΠ 7,120 " Ἐπεὶ οὖν ἐξεβλήθη ἡ πονηρά αὐτοῦ
τυραννίς, καὶ ἐκαθάρθη ὁ περίγειος τόπος διὰ τοῦ σω-
τηρίου πάθους, τοῦ εἰρηνεύσαντος τὰ ἐπὶ τῆς γῆς καὶ
τὰ ἐν τοῖς οὐρανοῖς,.." Ἑρμηνεία εἰς τὸν Προ-
φήτην Ἡσαΐαν, 236, ΒΕΠ 56,234.

198. BASIL: Εἰς τὸν 33ον Ψαλμόν, 8, ΠΕΓΠ 5,230
" Καὶ ὁ ὑπὸ τῶν δαιμόνων εὐπτόητος τὸν ἐχθρόν ἔχει
φόβον ἐν ἑαυτῷ. Καὶ ὅλως, ὁ τοιοῦτος φόβος ἀπιστίας
ἔοικεν ἔγγονον εἶναι πάθος." "Ὅτι οὐκ ἔστιν αἷτιος
τῶν κακῶν ὁ Θεός, 10, ΠΕΓΠ 7,120 " Διὰ τοῦτο καὶ ὁ
Κύριος εἶδε " Τὸν Σάτανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
πεσόντα"· τουτέστι, τῆς οἰκειᾶς ἀρχῆς ἐκπεσόντα, καὶ
κάτω γενόμενον, ἵνα πατῆται ὑπὸ τῶν εἰς Χριστὸν ἠλπι-
κότων."

199. BASIL: "Ὅροι κατ' ἐπιτομήν, 75, ΠΕΓΠ 9,102
" Ὁ Σατανᾶς αἷτιος γενέσθαι τινὶ ἀμαρτίας οὐ δύνα-
ται, τοῖς δὲ ἐνυπάρχουσι ποτὲ μὲν φυσικοῖς κινήμασι,
ποτὲ δὲ καὶ ἀπηγορευμένοις πάθεσι συγχρώμενος, δι'
αὐτῶν καὶ ἐπὶ τὰ οἰκεῖα τῶν παθῶν ἀπάγειν ἐπιχειρεῖ
τούς μὴ νήφοντας." Εἰς τὸν 33ον Ψαλμόν, 8, ΠΕΓΠ 5,
228 " Ἐχθρὸς γάρ φόβος ὁ θανάτου ἡμῶν δειλίαν ἐμ-
ποιῶν..." Λόγος ἀσκητινὸς Α', 6, ΠΕΓΠ 8,110-112,
Ἀμφιλοχίῳ Ἐπισκόπῳ Ἰωνίου, ἐπιστολὴ 191, ΠΕΓΠ 3,
22, Ἀμφιλοχίῳ Ἐπισκόπῳ ἐρωτήσαντι, ἐπιστολὴ 233

ΠΕΓΠ Ι,150 Ἑρμηνεία εἰς τόν Προφήτην Ἡσαΐαν
 245, ΒΕΠ 56,241, " Πονηρός τις περιέροχεται δαιμόνων
 στρατός, διά τῶν τῆς ἡδονῆς δελεασμάτων τάς ψυχάς
 ἡμῶν καταστρεφόμενος."

200. BASIL: Εἰς τόν 61ον Ψαλμόν, 3, ΠΕΓΠ 5,386
 " Ταύτην οὖν τήν τιμήν ἐβουλεύσαντο ἄχρηστον ἡμῖν
 καταστῆσαι, τοὺς ἅπαξ ἐλευθερωθέντας πάλιν εἰς δου-
 λείαν ἐνάγοντες οἱ στρατιῶται τοῦ πονηροῦ." Εἰς Βαρ-
λάμ τόν μάρτυρα, 3, ΠΕΓΠ 7,246, " Κλαυσάτωσαν δαί-
 μονες, καί νῦν ταῖς τοῦ μάρτυρος ἐν ὑμῖν ἀριστελαῖς
 πληττόμενοι."

201. BASIL: "Ὅροι κατ' ἐπιτομήν", 275, ΠΕΓΠ 9,338
 " Ὅσα μὲν οὖν ἐν προθέσει τῆς ψυχῆς καί κρίσει κεῖ-
 ται, ταῦτα ἐγκόφαι οὐδενί τρόπῳ δυνατόν ἐστι τῷ Σα-
 τανῶ." Ἑρμηνεία εἰς τόν Προφήτην Ἡσαΐαν, 260
 ΒΕΠ 56,253.

202. BASIL: Περὶ τοῦ μὴ προσηλωσθαι τοῖς βιοτικοῖς,
 Ι, ΠΕΓΠ 7,162 " Προσάγει δέ, ὥς ἴστε τάς ἡμετέρας ἐ-
 πιθυμίας καθ' ἡμῶν βέλη ποιούμενος, καί παρ' ἡμῶν
 εἰς τό βλάπτειν ἡμᾶς ἀεὶ λαμβάνων ἰσχύν." "Ὅροι
κατ' ἐπιτομήν", 75, ΠΕΓΠ 9,102.

203. BASIL: Περὶ φθόνου, 4, ΠΕΓΠ 6,146 " Οἱ μισό-
 καλοι δαίμονες, ἐπειδὴν οἰκείας ἐαυτοῖς εὗρωσι προ-
 αιρέσεις, παντοίως αὐταῖς πρὸς τό ἴδιον ἀποκέχρηται

βούλημα."

204. BASIL: Περὶ τοῦ μὴ προσηλωσθαι τοῖς βιοτικοῖς,
9, ΠΕΓΠ 7,186 " Πάλιν μὲν γάρ, ὡς ἴστε, τὴν οἰκείαν
ὁ διάβολος καθ' ἡμῶν ἐπεδείξατο λύτταν καὶ φλογί πυ-
ρός ὀπλίσας ἐαυτόν, τοῖς τῆς ἐκκλησίας σηκοῖς ἐπε-
στράτευσε." Πρὸς τὴν ὁμόζυγον Νεκταρίου παραμυθητι-
κῆ, ἐπιστολή 6η, I, ΠΕΓΠ 2,350.

205. BASIL: Ἑρμηνεία εἰς τὸν Προφήτην Ἡσαΐαν
260, ΒΕΠ 56,253, " Οἱ δέ πρὸς κόλασιν παραλαμβανόμε-
νοι, πόρρωθεν ἄγονται, κατακεχρημένου τῇ ὀμότητι αὐ-
τῶν εἰς θεραπείαν ἡμετέραν τοῦ φιλανθρώπου Θεοῦ, ὡς
κατακέχρηται ὁ σοφὸς ἰατρός τῷ ἰῶ τῆς ἐχίδνης εἰς τὴν
τῶν ἀσθενούντων ἱασιν."

206. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
7, ΠΕΓΠ 7,110 " Ὁ τοίνυν μεμφόμενος τὸν ποιητὴν ὡς
μὴ φυσικῶς κατασκευάσαντα ἡμᾶς ἀναμαρτήτους, οὐδέν
ἕτερον ἢ τὴν ἄλογον φύσιν τῆς λογικῆς προτιμᾷ καὶ τὴν
ἀκίνητον καὶ ἀνόρμητον τῆς προαιρέτικῆς καὶ ἐμπράκτου."

207. BASIL: Περὶ ταπεινοφροσύνης, I, ΠΕΓΠ 6,106
" Ἐπειδὴ δέ τὴν τῆς θείας δόξης ἐπιθυμίαν μετέθηκε
καὶ μείζονα προσδοκήσας καὶ σπεύσας ὅπερ οὐκ ἠδύνατο
λαβεῖν, ἀπώλεσεν ὅπερ ἔχειν ἠδύνατο."

208. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός,
8, ΠΕΓΠ 7,112.

209. BASIL: IBID. 8 ΠΕΓΠ 7,114 " ...δόλοις δέ καί μηχαναῖς ἐξαπατήσας τόν ἄνθρωπον, καί τήν ἐπιθυμίαν αὐτοῦ, ἣν ἔσχε πρὸς τό ὁμοιωθῆναι τῷ Θεῷ, ταύτη πρὸς τήν ἀπάτην ἀποχρησάμενος..." Ὁμιλία ἐν Λακί-
ζοις, 8, ΒΕΠ 56,302 " Τῷ οὖν ἀπαλῷ καί τῷ εἰκτικῷ προσχών ὁ διάβολος, τήν εὐχολίαν τήν πρὸς ἀρετήν, εὐχολίαν εἰς κακίαν ἐπαιήσατο."

210. BASIL: Περὶ ταπεινοφροσύνης, I, ΠΕΓΠ 6,106
" Ὁφείλεν ἄνθρωπος ἐν τῇ παρὰ Θεῷ δόξῃ μεμενημένος, καί εἶχεν ἄν ὕψος οὐκ ἐπίπλαστον, ἀλλ' ἀληθινόν· δυνάμει Θεοῦ μεγαλυνόμενος, σοφίᾳ Θεῖα φαιδρυνόμενος, αἰωνίᾳ ζωῇ καί τοῖς ἀγαθοῖς εὐφραινόμενος."

211. BASIL: Εἰς τόν 32ον Ψαλμόν, 8, ΠΕΓΠ 5,190
" Ποία γάρ διαθέσει καί τίνι προθέσει, πότερον εἰς ἀνθρώπων ἀρέσκειαν, ἢ εἰς ὑπουργίαν τῶν δεδομένων ἡμῖν προσταγμάτων παρὰ Θεοῦ..."

212. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, 9, ΠΕΓΠ 7,114 " Εἰ γάρ μή εἶχε τῆς ἀπάτης τό δέλεαρ, πῶς ἂν ἡμᾶς διὰ τῆς παρακοῆς εἰς τόν θάνατον ὑπηγάγετο; "Ὅτι ἔδει εἶναι ἐντολήν τήν δοκιμάζουσαν ἡμῶν τό ὑπήκοον."

213. BASIL: Ἐν λιμῷ καί ἀρχμῷ, 7, ΠΕΓΠ 7,154
" Ὡς γάρ Ἀδάμ κακῶς φαγών, τήν ἁμαρτίαν παρέπεμφεν..."

214. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, 7, ΠΕΓΠ 7,108-110.

215. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 6, ΠΕΓΠ 7,108 " Ἐκακώθη δέ ἡ ψυχὴ παρατραπεῖσα τοῦ κατὰ φύσιν."

216. KALO^IΘΡΟΥ, I. Περὶ συνεργίας ἐν τῇ δικανώσει τοῦ ἀνθρώπου διδασκαλίας, ATHENS, 1979.

217. ORIGEN: Περὶ Ἀρχῶν, 2,8,3 BASIL: Ἐξαήμερος Α', 5, ΠΕΓΠ 4,38.

218. PLOTINUS: Ἐννεάδες, 4, 3, 12, AND 5, 1.

219. BASIL: Περὶ ταπεινοφροσύνης, 1, ΠΕΓΠ 6,106. "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7,108.

220. PLOTINUS: Ἐννεάδες, 4, 3, 13.

221. BASIL: Ἐξαήμερος Β', 6, ΠΕΓΠ 4,80 " Μὴ τοῖ-
νυν ἔξωθεν τό κακόν περισκόπει· μηδέ ἀρχέγονόν τινα
φύσιν πονηρίας φαντάζου· ἀλλὰ τῆς ἐν ἑαυτῷ κακίας ἑ-
καστος ἑαυτὸν ἀρχηγὸν γνωρίζετω."

222. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7,108 " Ταχύ πάντων ἀναπλησθεὶς καὶ οἶον ἐ-
ξυβρίσας τῷ κόρῳ,..."

223. BASIL: Περὶ ταπεινοφροσύνης, 1, ΠΕΓΠ 6,106
"Ἐπειδὴ δέ τὴν τῆς θείας δόξης ἐπιθυμίαν μετέθηκε
καὶ μείζονα προσδοκήσας καὶ σπεύσας ὅπερ οὐκ ἡδύνατο
λαβεῖν, ἀπώλεσεν ὅπερ ἔχειν ἡδύνατο."

224. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 6, ΠΕΓΠ 7,108.

225. ORIGEN: Περὶ Ἀρχῶν, 2, 5, 9.

226. BASIL: "Ὅροι κατ' ἐπιτομήν, 80, ΠΕΓΠ 9,108

" Γρηγορούση γάρ τῇ ψυχῇ καὶ νηφούση οὐχὶ μέριμνα θεῶ ἀρέσκουσα καὶ λογισμός ἀγαθός ἐπιλείπει, ἀλλ' ἐαυτὴν τούτοις ἐπιλείπουσαν ἐπιβλέπει." Περὶ πίστεως, I, ΠΕΓΠ 7,28 " Θεοῦ μεμνησθαι μέν διηνεκῶς, εὐσεβές καὶ κῶρον οὐκ ἔχον τῇ φιλοθέῳ ψυχῇ,..." "Ὅροι κατὰ πλάτος Β', I, ΠΕΓΠ 8,190 " Οὔ γε διὰ τὸ ἀκορέστως ἔχειν τῆς θεωρίας τοῦ θείου κάλλους, εὐχὴν ἐποιοῦντο πάσῃ τῇ αἰωνίᾳ ζωῇ συμπαραεκτείνεσθαι τὴν θεωρίαν τῆς τερπνότητος τοῦ Κυρίου."

227. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7,108-110 " Διὰ τοῦτο καὶ ἡμαρτε μέν διὰ μοχθηράν προαίρεσιν, ἀπέθανε δέ διὰ τὴν ἀμαρτίαν."

228. **IBID.** 7, ΠΕΓΠ 7,110 " Καὶ θεῶ τοίνυν οὐ τὸ ἠναγκασμένον φίλον ἀλλὰ τὸ ἐξ ἀρετῆς κατορθούμενον."

229. **IBID.** 8, ΠΕΓΠ 7,112 "Ὅροι κατὰ πλάτος Β', 2,2 ΠΕΓΠ 8,190 " Ἀναγκαῖον οὖν ὄφλημα τὴν εἰς θεόν ἀγάπην ἀπαιτούμεθα, ὃ τῇ ἐλλειπούσῃ ψυχῇ πάντων κακῶν ἔστιν ἀφορητότατον."

230. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 35, ΠΕΓΠ 10, 366 " Ἡ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν περὶ τὸν ἄνθρωπον οἰκονομία ἀνάγκησιν ἔστιν ἀπὸ τῆς ἐκπτώσεως, καὶ ἐπάνοδος εἰς οἰκείωσιν Θεοῦ, ἀπὸ τῆς διὰ τὴν παρακοὴν γενομένης ἀλλοτριώσεως."

231. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός
8, ΠΕΓΠ 7,112.
232. BASIL: Λόγος ἀσκητικὸς Β', I, ΠΕΓΠ 8,126 " Ἡ
δέ ἁμαρτία τό κάλλος τῆς εἰκόνης ἡχρείωσεν, εἰς τὰς
ἐμπαθεῖς ἐπιθυμίας τὴν ψυχὴν καθέλκουσα."
233. GREGORY OF NYSSA: Περὶ παρθενίας, 2, PG 46,369C.
234. IBID PG 46,372A.
235. IBID PG 46,372BC.
236. GREGORY OF NYSSA: Εἰς τοὺς μακαρισμοὺς, PG 44,
1272A.
237. GREGORY OF NYSSA: Λόγος κατηχητικὸς, 2I, PG 45,
60C.
238. GREGORY OF NYSSA: Περὶ παρθενίας, PG 46,372B.
239. IBID. PG 46,373D.
240. IBID. PG 46,373D Εἰς τοὺς κοιμηθέντας, PG 46,
524B.
241. BASIL: Εἰς τὸν 44ον Ψαλμόν, 8, ΠΕΓΠ 5,282
" Πᾶσαν γάρ δύναμιν ὁ θεός χρησίμως ἔδωκε τῇ λογικῇ.
ὥσπερ τὴν τοῦ ἀγαπᾶν, οὕτω καὶ τὴν τοῦ μισεῖν, ἵνα
λόγω εὐθυνόμενοι ἀγαπῶμεν μὲν τὴν ἀρετὴν, μισῶμεν δέ
τὴν κακίαν." Κατὰ ὀργιζομένων, 6, ΠΕΓΠ 6,178 " Οὕτω
δὴ καὶ ὁ θυμός, ὅτε δεῖ καὶ ὥς δεῖ κινούμενος, ἀνδρί-
αν ποιεῖ καὶ ὑπομονὴν καὶ ἐγκράτειαν, παρά δέ τὸν ὀρ-

θόν λόγον ἐνεργῶν, μανία γίνεται." Ἀμφιλοχίῳ Ἐπισκόπῳ ἔρωτήσαντι, ἐπιστολή 233, I, ΠΕΓΠ I,147.

242. BASIL: Εἰς τόν 61ον Ψαλμόν, 4, ΠΕΓΠ 5,392
 " Ψευδεῖς οὖν οἱ ἄνθρωποι, διεφθαρμένα ἔχοντες τῆς
 ψυχῆς τὰ κριτήρια..." Εἰς τόν 1ον Ψαλμόν, I, ΠΕΓΠ
 5,14 " ...δυσάγωγον πρὸς ἀρετὴν τό γένος τῶν ἀνθρώ-
 πων, καί διὰ τό πρὸς ἡδονήν ἐπιρρεπές τοῦ ὀρθροῦ βί-
 ου καταμελοῦντας ἡμᾶς,..."

243. BASIL: Εἰς τόν 28ον Ψαλμόν, 8, ΠΕΓΠ 5,132
 " Γένοιτο οὖν ἡμῖν καλῶς ἀγωνισαμένοις, καί τό φρόνη-
 μα τῆς σαρκὸς καταστρεφασμένοις, ὅ ἐστιν " ἔχθρα εἰς
 θεόν". "

244. BASIL: Περί νηστείας Α΄, 9, ΠΕΓΠ 6,46 " Ἡ
 ἀγνοεῖς ὅτι ὥσπερ ἐπὶ παρατάξεως ἡ τοῦ ἐτέρου συμμα-
 χία ἦταν ποιεῖ τοῦ ἐτέρου, οὕτως ὁ τῇ σαρκὶ προσθέ-
 μενος, τό πνεῦμα καταγωνίζεται καί ὁ πρὸς τό πνεῦμα
 μεταταζάμενος καταδουλοῦται τὴν σάρκα; " Ταῦτα γάρ
 ἀλλήλοις ἀντίκειται". " Εἰς τό " πρόσεχε σεαυτῷ "
 3, ΠΕΓΠ 6,224 " Ὡσπερ γάρ ἐν ταῖς ῥοπαῖς τῶν ζυγῶν,
 ἐάν μίαν καταβαρύνῃς πλάστιγγα, κουφοτέραν πάντως τὴν
 ἀντικειμένην ποιήσεις, οὕτω καί ἐπὶ σώματος καί ψυχῆς
 ὁ τοῦ ἐτέρου πλεονασμός ἀναγκαίαν ποιεῖ τὴν ἐλάττωσιν
 τοῦ ἐτέρου." Περί νηστείας Β΄, 3, ΠΕΓΠ 6,60 Προ-
τρεπτικὸς εἰς τό ἅγιον βάπτισμα, I, ΠΕΓΠ 6,246 Πε-
ρί τοῦ ἁγίου Πνεύματος, 53, ΠΕΓΠ IO,428.

245. BASIL: "Οροι κατά πλάτος Β", 55, ΠΕΓΠ 8,396
 " καί ὀδυνηρᾷ σαρκί συνεζεύχθημεν εἰς φθοράν κατα-
 δεδικασμένην διὰ τήν ἁμαρτίαν καί διὰ τοῦτο τοῖς πά-
 θεσι τούτοις ὑποβληθείση,.."
246. GREGORY OF NYSSA: Λόγος κατηχητικὸς, 8, PG
46,33BC.
247. GREGORY OF NYSSA: Περὶ παρθενίας, PG 46,373C,
248. IBID PG 46,376A .
249. IBID PG 46,373C 376A
250. GREGORY OF NYSSA: Λόγος εἰς τοὺς κοιμηθέντας,
PG 46,25IA.
251. GREGORY OF NYSSA: Περὶ ψυχῆς καὶ ἀναστάσεως,
PG 46,148C.
252. GREGORY OF NYSSA: Εἰς τὴν προσευχήν, PG 44,1168.
253. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 39, ΠΕΓΠ 10,
386 " ... ἦν ἀπώλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ
θεοῦ,..." Εἰς τὸν 48ον Ψαλμόν, 8 ΠΕΓΠ 5,346 AND 11,
ΠΕΓΠ 5,360 .
254. BASIL: Εἰς τὸν 114ον Ψαλμόν, 3, ΠΕΓΠ 5,408
 " Ἐπεὶ οὖν καί ἡμεῖς ποτε ἔνδοξοι ἐπὶ τῆς τοῦ παρα-
 δείσου διαγωγῆς, ἐγενόμεθα δὲ ἄδοξοι καί ταπεινοὶ διὰ
 τὴν ἔκπτωσιν."
255. BASIL: "Ὅτι οὐκ ἔστι ἄτιος τῶν κακῶν ὁ θεός,
7, ΠΕΓΠ 7,108 Εἰς τὸν 48ον Ψαλμόν, 9, ΠΕΓΠ 5,352

Ἐξαήμερος ΣΤ', I, ΠΕΓΠ 4,214.

256. BASIL: Πατρί Σχολαστικῶ παραμυθητικῇ, ἐπιστολή 300, ΠΕΓΠ 2,360, Παραμυθητικῇ, ἐπιστολή 301, ΠΕΓΠ 3,452 Πρός τήν ὁμόζυγον Βρίσωνος παραμυθητικῇ, ἐπιστολή 302, ΠΕΓΠ 3,456.

257. BASIL: Περὶ εὐχαριστίας, 2, ΠΕΓΠ 6,84, " Ἀλλοτριωθέντος Θεοῦ διὰ τῆς ἁμαρτίας, πάλιν εἰς τὴν οἰκειότητα ἀνεκλήθημεν, τῷ αἵματι τοῦ Μονογενοῦς ἐκ τῆς ἀτίμου δουλείας ἐξαιρεθέντες."

258. BASIL: Ἀσκητικαὶ διατάξεις, 18,2 ΠΕΓΠ 9,480 " Διαίρεσις γάρ καὶ διάστασις καὶ πόλεμος οὐκ ἂν ἦν ἐν ἀνθρώποις, μὴ τῆς ἁμαρτίας διατεμούσης τὴν φύσιν."

259. BASIL: Περὶ φθόνου, 3, ΠΕΓΠ 6,136 " (Καὶν) ὁ πρῶτος μαθητῆς τοῦ διαβόλου καὶ φθόνον παρ' αὐτοῦ διδαχθεὶς... Εἶδε τὴν παρά Θεοῦ τιμὴν καὶ ἐξεκαύθη πρὸς ζῆλον καὶ ἀνεῖλε τὸν τιμηθέντα, ἵνα καθάφηται τοῦ τιμήσαντος. Πρὸς γάρ τὴν θεομαχίαν ἀδυνατῶν, εἰς ἀδελφοκτονίαν μετέπεσε."

260. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 31, ΠΕΓΠ 10, 358 - 360 " (Ὁ πρωτόπλαστος) ὅς ἐπειδὴ ἀναγκάως ἡμῖν ἐνυπάρχει τῇ ἀκολουθίᾳ τῆς διαδοχῆς μέχρι τέλους παραπεμπόμενος, διὰ τοῦτο ἐν τῷ Ἀδάμ πάντες ἀποθνήσκομεν, καὶ ἐβασίλευσεν ὁ θάνατος μέχρι τῆς τοῦ νόμου πληρώσεως, καὶ τῆς τοῦ Χριστοῦ παρουσίας." Ἐν λιμῷ καὶ αὐχμῷ, 7, ΠΕΓΠ 7,154 " Ὡς γάρ Ἀδάμ κακῶς φαγών, τὴν ἁμαρτίαν παρέπεμφεν..."

261. BASIL: Εἰς τὸν 114ον Ψαλμόν, 3, ΠΕΓΠ 5,408
 " Ἐπεὶ οὖν καὶ ἡμεῖς ἡμὲν ποτε ἔνδοξοι ἐπὶ τῆς τοῦ
 παραδείσου διαγωγῆς, ἐγενόμεθα δὲ ἄδοξοι καὶ ταπει-
 νοί διὰ τὴν ἔκπτωσιν,..." Περὶ νηστείας Α', 4, ΠΕΓΠ
 6,28.

262. BASIL: Ἐν λιμῷ καὶ αὐχμῷ, 7, ΠΕΓΠ 7,154 Πε-
ρὶ τοῦ ἁγίου Πνεύματος, 31, ΠΕΓΠ 10,358.

263. BASIL: Εἰς τὸν 61ον Ψαλμόν, 2, ΠΕΓΠ 5,382
 " Ἀμήχανον γάρ ἐν ἀνθρώπου ψυχῇ μὴ γενέσθαι τινά
 σάλον ἀπὸ τῶν πειρασμῶν."

264. BASIL: Εἰς τὸν 32ον Ψαλμόν, 4, ΠΕΓΠ 5,172
 " Ἐκεῖ δὲ οὐκ ἔστιν ἡ κρίσις χωρὶς ἐλέους, διὰ τὸ
 μὴ δύνασθαι ἄνθρωπον καθαρὸν εὐρεθῆναι ἀπὸ ῥύπου, μη-
 δὲ εἰ μὴ μία ἡμέρα ἢ τῆς γενέσεως αὐτοῦ."

265. BASIL: Τοῖς ἐν Σωζοπόλει, ἐπιστολή 261, ΠΕΓΠ
 3,514 " Εἰ τοίνυν μὴ γέγονε τοῦ Κυρίου ἡ ἐν σαρκί
 ἐπιδημία, οὐκ ἔδωκε μὲν ὁ λυτρωτὴς τὸ ὑπὲρ ἡμῶν τί-
 μημα τῷ θανάτῳ, οὐ διέκοψε δὲ τοῦ θανάτου τὴν βασι-
 λείαν δι' ἑαυτοῦ. Εἰ γὰρ ἄλλο μὲν ἦν τὸ βασιλευόμε-
 νον ὑπὸ τοῦ θανάτου, ἄλλο δὲ τὸ παρὰ τοῦ Κυρίου προ-
 σληφθέν, οὐκ ἂν μὲν ἐπαύσατο τὸ ἑαυτοῦ ἐνεργῶν ὁ θά-
 νατος, οὐκ ἂν δὲ ἡμέτερον κέρδος ἐγένετο τῆς θεοφό-
 ρου σαρκὸς τὰ πάθη, οὐκ ἀπέκτεινε δὲ τὴν ἀμαρτίαν ἐν
 τῇ σαρκί, οὐκ ἐζωοποιήθημεν ἐν τῷ Χριστῷ οἱ ἐν τῷ Ἀ-
 δάμ ἀποθανόντες, οὐκ ἀνεπλάσθη τὸ διαπεπτωκός, οὐκ

άνωρθώθη τό κατερραγμένον, οὐ προσφκειώθη τῷ θεῷ τό
διά τῆς ἀπάτης τοῦ ὄφεως ἀλλοτριωθέν."

266. BASIL: Ἐξαήμερος Ε', 5, ΠΕΓΠ 4,190 " οὐ μὴν
οὐδέ ἡ καταδίκη ἐνεπόδιζε τῇ εὐθηνίᾳ τῆς γῆς, πρε -
σβύτερα γάρ ταῦτα τῆς ἀμαρτίας, δι' ἣν κατεκρίθημεν
ἐν ἰδρωτί τοῦ προσώπου ἡμῶν ἐσθλεῖν τόν ἄρτον." AND
6, ΠΕΓΠ 4,190 " Πλὴν γε ὅτι τό βόδον τότε ἄνευ ἀ-
κάνθης ἦν ὕστερον δέ τῷ κάλλει τοῦ ἄνθους ἡ ἀκάνθα
παρακειμένην τὴν λύπην, μεμνημένοι τῆς ἀμαρτίας δι'
ἣν ἀκάνθας καὶ τριβόλους ἡμῶν ἀνατέλλειν κατεδικάσθη
ἡ γῆ." Περὶ νηστείας Α', 3, ΠΕΓΠ 6,28 "Ὅροι κατ' ἐ-
πιτομὴν 46, ΠΕΓΠ 9,64 ; Ὁμιλία ἐν Λακίζοις,
8, ΒΕΠ 56,302.

267. BASIL: Περὶ φθόνου, 6, ΠΕΓΠ 6,154 " Εἰ τοί -
νυν καὶ θάνατος ἡμῶν ἐκεῖθεν ὥσπερ ἐκ πηγῆς ἐπερρύη,
ἀγαθῶν ἔκπτωσις, θεοῦ ἀλλοτριώσις, θεσμῶν σύγχυσις
καὶ ἀνατροπὴ πάντων ὁμοῦ τῶν κατὰ τὸν βίον καλῶν."

268. BASIL: Εἰς τὸν 48ον Ψαλμόν, 9, ΠΕΓΠ 5,350,
"Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7,110.

269. GREGORY OF NYSSA: Περὶ ψυχῆς καὶ ἀναστάσεως,
PG 46,117B.

270. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
7, ΠΕΓΠ 7,110.

271. BASIL: Ἐξαήμερος ΣΤ', I, ΠΕΓΠ 4,214 " Ἐνταῦ-

θα κατόψει τὴν πρώτην τοῦ ἀνθρώπου γένεσιν καὶ τὸν εὐθύς ἡμᾶς ἐπικαταλαβόντα θάνατον· ὅν ἐγέννησεν ἡ ἁμαρτία, τὸ πρωτότοκον ἔκγονον τοῦ ἀρχεκάκου δαίμονος."

272. BASIL: Εἰς τὴν μάρτυρα Ἰουλίτταν, 9, ΠΕΓΠ 7,234 " Ὑπὲρ ἁμαρτίας κλαῖε. Αὕτη ἀρρώστια ψυχῆς, αὕτη θάνατός ἐστι τῆς ἀθανάτου...." "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, 7, ΠΕΓΠ 7,110.

273. GREGORY OF NYSSA: Κατὰ Εὐνομίου, PG 45,545B.

274. BASIL: Εἰς τὸν 59ον Ψαλμόν, 2, ΠΕΓΠ 5,368.

275. BASIL: Εἰς τὸν 114ον Ψαλμόν, 5, ΠΕΓΠ 5,412
" Ὁ κόσμος οὗτος αὐτός τέ ἐστι θνητός, καὶ χωρίον ἀποθνησκόντων."

276. GREGORY OF NYSSA: Κατὰ Εὐνομίου, PG 45,797C.

277. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, 7, ΠΕΓΠ 7,110 " Οὕτως οὐχὶ Θεός ἐκτισε θάνατον ἄλλ' ἡμεῖς ἑαυτοῖς ἐκ πονηρᾶς γνώμης ἐπεσπασάμεθα."

278. GREGORY OF NYSSA: Εἰς τὰς ἐπιγραφάς τῶν Ψαλμῶν, PG 44,601C Περὶ Παρθενίας, PG 46,369C.

279. IDID PG 46,372A.

280. BASIL: Εἰς τὴν μάρτυρα Ἰουλίτταν, 9, ΠΕΓΠ 7, 234.

281. BASIL: Εἰς τὸν 48ον Ψαλμόν, 3, ΠΕΓΠ 5,332
" Ὅτι πᾶσα ἀνθρωπίνη ψυχὴ ὑπέκυψε τῷ πονηρῷ τῆς δουλείας ζυγῷ, τοῦ κοινοῦ πάντων ἐχθροῦ· καὶ τὴν παρά

τοῦ κτίσαντος αὐτήν ἐλευθερίαν ἀφαιρεθεῖσα, αἰχμάλωτος ἤχθη διὰ τῆς ἁμαρτίας."

282. BASIL: "Οροι κατὰ πλάτος Β', 55, I ΠΕΓΠ 8, 396.

283. GREGORY OF NYSSA: Κατὰ Ἀπολιναρίου, PG 45,

II53D PLATO: Φαίδων, 67D Γοργίας, 524D.

284. GREGORY OF NYSSA: Ἐξηγήσεις τοῦ Ἀσματος Ἀσμάτων, PG 44, IIOFB.

285. GREGORY OF NYSSA: Περὶ τῆς τριημέρου προθεσμίας τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ Χριστοῦ, PG46 6I6C.

286. BASIL: "Οτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7, IIO " Οὐ μὴν οὐδέ ἐκώλυσεν τὴν διάλυσιν διὰ τὰς προειρημένας αἰτίας, ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἀρρωστίαν διατηρήσῃ."

287. GREGORY OF NYSSA: Ἐξηγήσεις τοῦ Ἀσματος Ἀσμάτων, PG 44, IO2IA.

288. BASIL: "Οτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 7, ΠΕΓΠ 7, IIO " Ὡς περ ἂν εἴ τις σκεῦος πήλινον διαρρυέν μὴ καταδέχοιτο παραδοῦναι πυρὶ, ἕως ἂν τὸ ἐνυπάρχον αὐτῷ πάθος διὰ τῆς ἀναπλάσεως ἐξιέλαιτο..." Εἰς τὸν 61ον Ψαλμόν, 3, ΠΕΓΠ 5, 384 " Ἡ φύσις ἡ τοῦ ἀνθρώπου σύνθετος οὖσα, ἐκλίθη μὲν ὑπὸ τῆς ἁμαρτίας, λυθῆναι δέ πάντως αὐτὴν χρή· ὥστε ὑπὸ τοῦ ἐξ' ἀρχῆς οἰκοδομήσαντος αὐτὴν τεχνίτου πάλιν ἀνασκευασθεῖσαν,

τό ἀσφαλές καί ἀκατάλυτον καί πρὸς δευτέραν πτῶσιν
ἀνεπιβούλευτον ἀπολαβεῖν."

289. GREGORY OF NYSSA: Εἰς Πουλχερίαν, PG 46,877A.

290. GREGORY OF NYSSA: Λόγος κατηχητικὸς, PG 45,
33-36.

291. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 31, ΠΕΓΠ
10,358 " (ὁ πρωτόπλαστος) ἐπειδὴ ἀναγκάως ἡμῶν
ἐνυπάρχει τῇ ἀκολουθείᾳ τῆς διαδοχῆς μέχρι τέλους πα-
ραπεμπόμενος, διὰ τοῦτο ἐν τῷ Ἀδάμ πάντες ἀποθνή-
σκομεν, καί ἐβασίλευσεν ὁ θάνατος μέχρι τῆς τοῦ νό-
μου πληρώσεως, καί τῆς τοῦ Χριστοῦ παρουσίας." Τοῖς
ἐν Σωζοπόλει, ἐπιστολή 261, I, ΠΕΓΠ 3,514.

292. GREGORY OF NYSSA: Λόγος Κατηχητικὸς, PG 45,80.

293. GREGORY OF NYSSA: Εἰς τὸ ἅγιον Πάσχα, PG 46,
653CD.

294. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
3, ΠΕΓΠ 7,92 " Πάλιν κακὸν λέγομεν τὸ ἡμῶν ἐπίπονον
καί ὀδυνηρὸν πρὸς τὴν αἵσθησιν, νόσον σώματος καί
πληγὰς σώματος καί τῶν ἀναγκάων τὴν ἔνδειαν καί ἀ-
δοξίαν καί χρημάτων ζημίαν καί οἰκείων ἀποβολάν,..."

295. IBID 5, ΠΕΓΠ 7,106.

296. IBID 6, ΠΕΓΠ 7,106 AND 3, 4, 6, ΠΕΓΠ 7,92,
98-100.,

297. IBID 5, ΠΕΓΠ 7,104 " Ταῦτα δὴ οὖν εἰδὼς παρὰ

θεοῦ καί διηρημένα ἔχων παρά σεαυτῷ τοῦ κακοῦ τά εἶ-
 δη καί εἰδώς τί μέν τό ὄντως κακόν, ὅτι ἡ ἁμαρτία,
 ἥς τό τέλος ἀπώλεια, τί δέ τό δοκοῦν μέν κακόν διά
 τό τῆς αἰσθήσεως ἀλγεινόν, ἀγαθοῦ δέ δύναμιν ἔχον,
 ὡς αἱ κακώσεις αἰ πρός ἀποχήν τῆς ἁμαρτίας ἐπαγόμεναι,
 ὧν οἱ καρποί σωτηρία ψυχῶν αἰώνιος, παῦσαι δυσαρ-
 στούμενος ταῖς θείαις οἰκονομίαις."

298. BASIL: Ἀμφιλοχίῳ Ἐπισκόπῳ, ἐπιστολή 236,7
 ΠΕΓΠ I,178 " ... ὑγίεια καί νόσος, πλοῦτος καί πε-
 νία, δόξα καί ἀτιμία, καθό μέν οὐ ποιεῖ τοὺς ἔχοντας
 ἀγαθοὺς οὐκ ἔστι τῶν κατὰ φύσιν ἀγαθῶν,..."

299. BASIL: Ἐξαήμερος Ε', 6, ΠΕΓΠ 4,190.

300. BASIL: Πατρὶ Σχολαστικοῦ παραμυθητικῇ, ἐπι-
 στολή 300, ΠΕΓΠ 2,360 " ...ἐαυτοὺς δέ ἐνουθετήσαμεν
 μετρίως φέρειν ταῦτα ἐκ τῆς παλαιᾶς τοῦ Θεοῦ ἀποφά-
 σεως συγκληρωθέντα τῇ ζωῇ τῶν ἀνθρώπων."

301. BASIL: Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
 5, ΠΕΓΠ 7,100 " Ἀναιρεῖ τοίνυν τό κακόν ὁ θεός, οὐ-
 χί δέ τό κακόν ἐκ τοῦ Θεοῦ." IBID 3, ΠΕΓΠ 7,94 " Ὡς-
 περ οὖν τῆς τομῆς ἢ τοῦ καυτῆρος οὐχ ὁ ἱατρός αἷτιος
 ἀλλ' ἡ νόσος, οὕτω καί οἱ τῶν πόλεων ἀφανισμοί, ἐκ
 τῆς ἀμετρίας τῶν ἁμαρτανομένων τήν ἀρχήν ἔχοντες, τόν
 Θεόν πάσης μέμφεως ἀπολύουσιν."

302. BASIL: Εἰς τόν 32ον Ψαλμόν, 8, ΠΕΓΠ 5,188

" Ὅπουπερ ἄν βαδίζης, ὅ τι περ ἄν ἐνεργῆς, κἄν ἐν

σκότει, κἄν ἐν ἡμέρᾳ, ἐπισκοποῦντα ἔχεις τόν τοῦ Θεοῦ ὀφθαλμόν." Εἰς τόν ΙΙ4ον Ψαλμόν, 4, ΠΕΓΠ 5,408

"... οὐκ ἄν συνέστη ἡ ἀνθρωπίνη φύσις, μή τῶν κομιδῇ νηπίων καί ἔτι βρεφῶν ὑπό τοῦ Κυρίου φυλασσόμενων." "Οροι κατὰ πλάτος Β', 3, ΠΕΓΠ 8,194 " Εἴτα κατασοφισθέντα ὑπό τοῦ ὄφους καί καταπεσόντα εἰς τήν ἁμαρτίαν καί διά τῆς ἁμαρτίας εἰς τόν θάνατον καί τά τούτου ἄξια οὐ περιεῖδεν... οὐ γάρ ἀφείθημεν ὑπό τῆς ἀγαθότητος τοῦ Δεσπότου, οὐδέ ἐνεκδόφασμεν αὐτοῦ τήν εἰς ἡμᾶς ἀγάπην, ἀναισθησίᾳ τῶν τιμῶν τόν εὐεργέτην παρυβρίσαντες."

303. BASIL: "Οτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 2, ΠΕΓΠ 7,90 " Ἀφρων οὖν, ὡς ἀληθῶς ἐστερημένος νοῦ καί φρονήσεως, ὁ λέγων ὅτι οὐκ ἔστι Θεός. Παραπλήσιος δέ τούτῳ, καί οὐδέν κατὰ τήν ἀφροσύνην ἀπολείπόμενος, καί ὁ λέγων τῶν κακῶν αἴτιον εἶναι τόν Θεόν. Ὁμότιμον γάρ αὐτῶν εἶναι τίθεμαι τήν ἁμαρτίαν, διότι ἐκάτεροι ὁμοίως ἀρνοῦνται τόν ἀγαθόν· ὁ μὲν οὐκ εἶναι τὸ παράπαν λέγων, ὁ δέ οὐκ ἀγαθόν αὐτόν εἶναι διορίζόμενος. Εἰ γάρ κακῶν αἴτιος, οὐκ ἀγαθός δηλονότι· ὥστε ἀμφοτέρωθεν ἔστιν ἄρνησις τοῦ Θεοῦ." Ἐξαήμερος ΣΤ', 7, ΠΕΓΠ 4,238.

304. BASIL: "Οτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΓΠ 7,104 " Διὰ τοῦτο ἀπὸ μικροτέρων πληγῶν αἰεὶ προστιθείς καί ἐπιτείνων τὰς μάστιγας οὐκ ἐμάλαξεν αὐτοῦ τὸ ἀνυπότακτον, ἀλλ' εὗρισκεν αὐτόν καί τῆς ἀ-

νοχῆς τοῦ Θεοῦ καταφρονοῦντα καὶ τοῖς ἐπαγομένοις αὐτῷ δεινοῖς ὑπὸ τῆς συνηθείας ἐμμελετήσαντα."

305. BASIL: "Οροι κατ' ἐπιτομήν, 261, ΠΕΓΠ 9,314
 " Εἰδέναι χρή, ὅτι τῶν περιστάσεων, τῶν τε ἔξωθεν καὶ τῶν περὶ τό σῶμα, πολὺς καὶ διάφορός ἐστιν ὁ λόγος, τοῦ Θεοῦ ἢ ἐπάγοντος ἢ συγχωροῦντος διὰ τινὰ οἰκονομίαν κρείττονα τῆς παρ' αὐτά ἀνέσεως." "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, I, ΠΕΓΠ 7,86-88
 " ...μή ἐκκακεῖν ἐν ταῖς θλίψεσιν, ἀλλ' ἀναμένειν τὴν ἀγαθότητα τοῦ Θεοῦ καὶ εἰδέναι ὅτι οἰκονομία τινὶ παραδίδωσιν ἡμᾶς ταῖς θλίψεσι, κατὰ τὴν ἀναλογίαν τῆς ἐνυπαρχούσης ἐκάστῳ πίστεως τό μέτρον ἐπάγων τῶν βασανιστηρίων." Εἰς τόν 32ον Ψαλμόν, 5, ΠΕΓΠ 5,178
 " ...ἐνθυμήθητι ὅτι ἄβυσσός ἐστι τὰ κρίματα τοῦ Θεοῦ καὶ τῷ τοῖς θησαυροῖς τοῖς θείοις ἐναποκεκλειῖσθαι, οὐκ εὐληπτα τοῖς τυχοῦσι."

306. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, I, ΠΕΓΠ 7,88 Παραμυθητική, ἐπιστολή IOI, ΠΕΓΠ 3,448.

307. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 4, ΠΕΓΠ 7,98 " Οὐκοῦν πατάσσεται μέν σάρξ, ἵνα λαθῇ ψυχὴ, θανατοῦται δέ ἡ ἀμαρτία, ἵνα ζήσῃ δικαιοσύνη."

308. BASIL: Πολιτευομένοις Σαμοσατῶν, ἐπιστολή I83, ΠΕΓΠ I,290 " Ὡστε ἔοικεν, ὅπερ ἐστὶ κάμινος χρυσῷ, τοῦτο εἶναι ἢ ὑπὲρ τῆς εἰς Θεόν ἐλπίδος θλίψις τοῖς ἀντιποιοιμένοις τινός ἀρετῆς." "Ὅτι οὐκ ἔστιν αἴτιος

τῶν κακῶν ὁ θεός, I, ΠΕΓΠ 7,88 Νικοπολίταις Πρεσβυ-
τέροις, ἐπιστολή 240,2 ΠΕΓΠ 3,224 " Εἴτε οὖν βαρύς
ὁ πειρασμός, ἀδελφοί, ὑπομείνωμεν τὰ ἐπίποννα. Οὐδεὶς
γάρ μή πληγείς ἐν ἀγῶσι μηδέ κονισάμενος στεφανοῦται.

309. BASIL: Παραμυθητική, ἐπιστολή 101 ΠΕΓΠ 3,448.

310. BASIL: "Οροι κατὰ πλάτος Β'", 55,4 ΠΕΓΠ 8,404
" Γίνεται δέ ποτε καὶ κατὰ ἐξάιτησιν τοῦ πονηροῦ,
ὥσπερ ἀγωνιστὴν μέγαν, συγκαθιέντος αὐτῷ εἰς τὸν ἀ-
γῶνα τοῦ φιλανθρώπου Δεσπότου καὶ τὴν μεγαλαυχίαν
αὐτοῦ διὰ τῆς εἰς ἄκρον ὑπομονῆς τῶν δούλων ἑαυτοῦ
καθαίρουντος,..."

311. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεός,
I, ΠΕΓΠ 7,88 " "Ὅτι οἰκονομία τινὶ παραδίδωσιν ἡμᾶς
ταῖς θλίψεσι, κατὰ τὴν ἀναλογίαν τῆς ἐνυπαρχούσης ἐ-
κάστῳ πίστεως τὸ μέτρον ἐπάγων τῶν βασανιστηρίων."

312. BASIL: Εἰς τὸν 32ον Ψαλμόν, 2, ΠΕΓΠ 5,302
" Ὡσπερ γάρ ζῷα ἔμψυχα καταλαμβάνουσιν ἡμᾶς, ἔργα-
ζόμεναι ὑπομονήν, καὶ διὰ τῆς ὑπομονῆς δοκιμήν, καὶ
διὰ τῆς δοκιμῆς ἐλπίδα."

313. BASIL: 'Εν λιμῷ καὶ ἀύχμῳ, 5, ΠΕΓΠ 7,144
" Ἐπὶ σαυτοῦ καὶ τῶν σῶν λογισμῶν γενοῦ, ἄνθρωπε·
μὴ ποίει τὰ τῶν ἀνοήτων παίδων, οἳ παρὰ διδασκάλου
ἐπιτιμηθέντες, τὰς δέλτους ἐκείνου καταρρηγνύουσι·
πατὴρ δέ δι' ὠφέλειαν τὴν τροφήν ὑπερθεμένου τὴν
ἐσθῆτα κατασπαράττουσιν, ἥ τὸ τῆς μητρός πρόσωπον

τοῖς ὄνυξι καταξάινουσι." IDID 2, ΠΕΓΠ 7,130 Πρὸς
Νεκτάριον παραμυθητική, ἐπιστολή 5,2 ΠΕΓΠ 3,444
 Πρὸς Ἰταλούς καὶ Γάλλους, ἐπιστολή 92,1 ΠΕΓΠ 3,84
 Τοῖς Παραλιώταις Ἐπισκόποις, ἐπιστολή 203,1, ΠΕΓΠ 3,
 228 Βαρσῇ Ἐπισκόπῳ Ἐδέσσης ἐν ἐξορίᾳ ὄντι, ἐπι-
 στολή 264, ΠΕΓΠ 3,60 Ἰουλίττῃ ἐλευθέρᾳ, ἐπιστολή
 107, ΠΕΓΠ 2,242 Εἰς τὸν Ἴον Ψαλμὸν, 3, ΠΕΓΠ 5,18

314. BASIL: Πρὸς Νεκτάριον Παραμυθητική, ἐπιστολή
 5,2 ΠΕΓΠ 3,444 Εὐσταθίῳ φιλοσόφῳ, ἐπιστολή 1, ΠΕΓΠ
 3,374.

315. BASIL: Πρὸς τοὺς μονάζοντας καταπονηθέντας ὑ-
πὸ τῶν Ἀρειανῶν, ἐπιστολή 257, ΠΕΓΠ 3,56.

316. BASIL: Μακαρίῳ καὶ Ἰωάννῃ, ἐπιστολή 18, ΠΕΓΠ
 2,368.

317. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 39, ΠΕΓΠ 10,
 386. Περὶ εὐχαριστίας, 2, ΠΕΓΠ 6,84 Εἰς τὸν 48ον
Ψαλμὸν, 8, ΠΕΓΠ 5,350 "Ὅτι οὐκ ἔστιν αἷτιος τῶν κα-
κῶν ὁ θεός", 7, ΠΕΓΠ 7,110 GREGORY OF NYSSA: Λόγος
κατηχητικὸς ὁ μέγας, 6, PG 45 29B.

318. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός",
 2, ΠΕΓΠ 7,90.

319. GREGORY OF NYSSA: Στὴν ἐπιγραφὴ τῶν Ψαλμῶν,
 14 PG 44,585AB Λόγος κατηχητικὸς ὁ μέγας, 22 PG 45
 60C.

320. BASIL: "Οροι κατὰ πλάτος Β', 2, ΠΕΓΠ 8,184
 " Οὕτως οὖν ἢ καὶ πολὺ μᾶλλον τοῦ θεοῦ πόθου οὐκ
 ἔξωθεν ἐστὶν ἡ μάθησις ἀλλ' ὁμοῦ τῇ συστάσει τοῦ ζώ-
 ου, τοῦ ἀνθρώπου φημί, σπερματικὸς τις λόγος ἡμῶν ἐ-
 γκαταβέβληται οἴκοθεν ἔχων τὰς ἀφορμὰς τῆς πρὸς τὸ
 ἀγαπᾶν οἰκειώσεως. "

321. GREGORY OF NYSSA: Περὶ παρθενίας, 12, PG 46
 373D Εἰς τοὺς κοιμηθέντας, PG 46,524B.

322. BASIL: "Οροι κατὰ πλάτος Β', 2,3 ΠΕΓΠ 8,194
 " Οὐ γὰρ ἀφείθημεν ὑπὸ τῆς ἀγαθότητος τοῦ Δεσπότου,
 οὐδέ ἐνεκὸς φάμεν αὐτοῦ τὴν εἰς ἡμᾶς ἀγάπην, ἀναισθησίᾳ
 τῶν τιμῶν τὸν εὐεργέτην παρυβρίσαντες, ἀλλὰ ἀνεκλή-
 θημεν ἐκ τοῦ θανάτου καὶ ἐζωοποιήθημεν πάλιν ὑπ' αὐ-
 τοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ."

323. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 32, ΠΕΓΠ 10,
 360.

324. BASIL: IBID 33, ΠΕΓΠ 10,364 " Τοῦ οἰκονο-
 μοῦντος τὰ ἡμέτερα, ὥσπερ ὀφθαλμούς ἐν σκότει τραφέ-
 ντας, τῷ κατ' ὀλίγον ἐθισμῷ πρὸς τὸ μέγα φῶς τῆς ἀ-
 ληθείας ἀνάγοντος. Φειδοῖ γὰρ τῆς ἀσθενείας ἡμῶν,
 ἐν τῷ βάθει τοῦ πλούτου τῆς σοφίας αὐτοῦ, καὶ τοῖς
 ἀνεξιχνιάστοις κρίμασι τῆς συνέσεως τὴν προσηνῇ ταύ-
 την καὶ εὐάρμοστον ἡμῶν ὑπέδειξεν ἀγωγὴν, τὰς σκιὰς
 πρότερον ὄραν τῶν σωμάτων, καὶ ἐν ὕδατι βλέπειν τὸν
 ἥλιον προεθίζων, ὥς μὴ εὐθύς τῇ θεᾷ τοῦ ἀκράτου φωτός

προσβαλόντας ἀμαυρωθῆναι."

325. BASIL: Τοῖς ἐν Σωζοπόλει, ἐπιστολή 261, ΠΕΓΠ 3,514 "Ὅροι κατὰ πλάτος Β', 2, ΠΕΓΠ 8,194.

326. BASIL: Πρὸς τοὺς νέους, 2, ΠΕΓΠ 7,318 " 'Αλλ' ἐπὶ μακρότερον πρόοιμεν ταῖς ἐλπίσι καὶ πρὸς ἐτέρου βίου παρασκευὴν ἅπαντα πράττομεν."

327. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 39, ΠΕΓΠ 10, 384 " Τὰς δέ περὶ τὸν ἄνθρωπον οἰκονομίας, τὰς ὑπὸ τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν ἀγαθότητα τοῦ Θεοῦ γενομένας, τίς ἀντερεῖ μή οὐχὶ διὰ τῆς τοῦ Πνεύματος χάριτος πεπληροῦσθαι; "

328. BASIL: Εὐλογίῳ, Ἀλεξάνδρῳ, Ἀδελφοκρατίωνι
Ἐπισκόποις Αἰγυπτίοις ἐξορισθείσι, ἐπιστολή 265,

ΠΕΓΠ 3,70 " Μεγάλην ἐν πᾶσιν εὐρίσκομεν τοῦ ἀγαθοῦ Θεοῦ τὴν περὶ τὰς Ἐκκλησίας αὐτοῦ οἰκονομίαν, ὥστε καὶ τὰ δοκοῦντα εἶναι σκυθρωπά καὶ μή πάντη κατὰ βούλησιν ἀπαντῶντα καὶ ταῦτα ἐπ' ὠφελείᾳ τῶν πολλῶν οἰκονομεῖσθαι ἐν τῇ δυσθεωρήτῳ τοῦ Θεοῦ σοφίᾳ καὶ τοῖς ἀνεξιχνιάστοις αὐτοῦ κρίμασι τῆς δικαιοσύνης."

329. BASIL: "Ὅροι κατὰ πλάτος Β', 3, ΠΕΓΠ 8,194

" ...καὶ ἐπὶ τούτοις καὶ τοῖς τοιούτοις ἅπασιν ἐπιμένοντας τῇ ἀπειθείᾳ οὐκ ἀπεστράφη." Εἰς τὸν 48ον Ψαλμόν, 3, ΠΕΓΠ 5,332 " Καὶ τὴν παρὰ τοῦ κτίσαντος αὐτὴν ἐλευθερίαν ἀφαιρεθεῖσα, αἰχμάλωτος ἦχθη διὰ τῆς ἁμαρτίας."

330. BASIL: Εἰς τὸν 48ον Ψαλμὸν, 4, ΠΕΓΠ 5,332

" Μήτε οὖν τὸν ἀδελφὸν ζητεῖ εἰς ἀπολύτρωσιν, ἀλλὰ τὸν ὑπερβαίνοντα σοῦ τὴν φύσιν· μήτε ἄνθρωπον φιλόν, ἀλλ' ἄνθρωπον Θεόν 'Ιησοῦν Χριστόν, ὅς καὶ μόνος δύναται δοῦναι ἐξίλασμα τῷ Θεῷ ὑπὲρ πάντων ἡμῶν." Εἰς τὸν 32ον Ψαλμὸν, 5, ΠΕΓΠ 5,218 " Αὐτός ἐστιν ὁ πτωχεύσας, καὶ κενώσας ἑαυτὸν ἐν τῇ τοῦ δούλου μορφῇ, ἵνα ἡμεῖς πάντες ἐκ τοῦ πληρώματος αὐτοῦ λάβωμεν, καὶ χάριν ἀντὶ χάριτος." Περὶ πίστεως, 2, ΠΕΓΠ 7,34 "Οἱ κατὰ πλάτος Β', 3, ΠΕΓΠ 8,194 Εἰς τὸν 48ον Ψαλμὸν 3, ΠΕΓΠ 5,332.

331. BASIL: Εἰς τὸν 7ον Ψαλμὸν, 3, ΠΕΓΠ 5,48 " Τὸ μυστήριον τῆς ἀναστάσεως ἤδη ἐνεργεῖσθαι εὔχεται ὁ προφήτης, εἰς ἀθέτησιν τῆς ἁμαρτίας αὐτῶν· ἢ τὴν ἐπὶ τοῦ σταυροῦ ὕψωσιν, ἥτις γενήσεσθαι ἔμελλε μετὰ τὸ εἰς τὸ ἔσχατον ὅρον τὴν κακίαν τῶν ἐχθρῶν ὑψωθῆναι." Οἱ κατὰ πλάτος Β', 3, ΠΕΓΠ 8,194.

332. BASIL: Εἰς τὴν ἀγίαν τοῦ Χριστοῦ Γέννησιν, 2, PG 31 I46IAB I464A.

333. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 18, ΠΕΓΠ 10, 324 " Μὴ τοίνυν ἐκ δουλικῆς ταπεινότητος ἠναγκασμένην ὑπηρεσίαν νοῶμεν, τὴν διὰ Υἱοῦ οἰκονομίαν, ἀλλὰ τὴν ἐκούσιον ἐπιμέλειαν, ἀγαθότητι καὶ εὐσπλαγχνίᾳ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς, περὶ τὸ ἴδιον πλάσμα ἐνεργουμένην." Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεός, 7, ΠΕΓΠ 7,110.

334. BASIL: Εἰς τὴν ἀγίαν τοῦ Χριστοῦ Γέννη-
σιν, 2, PG 31 I460BC.

335. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 18, ΠΕΓΠ 10,
324.

336. BASIL: Κατὰ Εὐνομίου Β', 15, ΠΕΓΠ 10, 162-164,
Τοῖς ἐν Σωζοπόλει, ἐπιστολή 261, 3, ΠΕΓΠ 3,518,
Εἰς τὸν προφήτην Ἑσαΐαν, 247, ΒΕΠΕΣ 56,243, Εἰς
τὴν ἀγίαν τοῦ Χριστοῦ γέννησιν, PG 31 I464A-I473D.

337. BASIL: Τοῖς ἐν Σωζοπόλει, ἐπιστολή 261, 3,
ΠΕΓΠ 3,518.

338. BASIL: IDID 2, ΠΕΓΠ 3,514 " Εἰ γάρ ἄλλο μὲν
ἦν τό βασιλευόμενον ὑπὸ τοῦ θανάτου; ἄλλο δέ τό παρὰ
τοῦ Κυρίου προσληφθέν, οὐκ ἂν μὲν ἐπαύσατο τό ἑαυτοῦ
ἐνεργῶν ὁ θάνατος, οὐκ ἂν δέ ἡμέτερον κέρδος ἐγένετο
τῆς θεοφόρου σαρκὸς τὰ πάθη..." Περὶ τοῦ ἀγίου Πνεύ-
ματος, 12, ΠΕΓΠ 10,304.

339. GREGORY OF NYSSA: Κατὰ Εὐνομίου, PG 45 889AB.

340. GREGORY OF NYSSA: Εἰς τὸν Ἐκκλησιαστήν, PG
44 64IBC.

341. GREGORY OF NYSSA: Κατὰ Ἀπολιναρίου ἀντιρρη-
τικὸς, PG 45,1153C.

342. BASIL: Εἰς τὴν ἀγίαν τοῦ Χριστοῦ γέννη-
σιν, 6, PG 31 I473B.

343. IDID 2, PG 31 I460C.

344. IDID 6, PG 3I I473C.

345. GREGORY OF NYSSA: Λόγος κατηχητικὸς μέγας, 24 PG 45 64CD.

346. BASIL: Εἰς τὸν 48ον Ψαλμόν, 4, ΠΕΓΠ 5,332

347. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 35, ΠΕΓΠ IO,

366 " Ἡ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν περὶ τὸν ἄνθρωπον οἰκονομία ἀνάκλησίς ἐστιν ἀπὸ τῆς ἐκπτώσεως, καὶ ἐπάνοδος εἰς οἰκείωσιν Θεοῦ, ἀπὸ τῆς διὰ τὴν παρακοὴν γενομένης ἀλλοτριώσεως."

348. BASIL: Εἰς τὸν 7ον Ψαλμόν, 2, ΠΕΓΠ 5,44 " Ὅτι τῆς σωτηρίας μὲν κυρίως οἱ ἀσθενοῦντες χρῆζουσι, τοῦ ῥυσθῆναι δέ οἱ ἐν τῇ αἰχμαλωσίᾳ κατεχόμενοι."

349. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, I8, ΠΕΓΠ IO,

324 " Αὐτός γάρ δῆσας τὸν ἰσχυρόν, διήρπασεν αὐτοῦ τά σκεύη, ἡμᾶς, οἷς εἰς πᾶσαν ἐνέργειαν πονηράν κατεκέχρητο· καὶ ἐποίησε σκεύη εὐχρηστα τῷ Δεσπότη, τοὺς κατηρτισμένους εἰς πᾶν ἔργον ἀγαθὸν ἐκ τῆς ἐτοιμασίας τοῦ ἐφ' ἡμῖν." Εἰς τὸν 28ον Ψαλμόν, 5, ΠΕΓΠ 5,II8

350. BASIL: Εἰς τὸν 48ον Ψαλμόν, 3, ΠΕΓΠ 5,330 " Λύτρων ὑμῖν χρεῖα πρός τό εἰς τὴν ἐλευθερίαν ἐξαιρεθῆναι, ἣν ἀφηρέθητε νικηθέντες τῇ βίᾳ τοῦ διαβόλου, ὅς ὑποχειρίους ὑμᾶς λαβών, οὐ πρότερον τῆς ἑαυτοῦ τυραννίδος ἀφίησι, πρὶν ἂν τινι λύτρῳ ἀξιολόγῳ πεισθεῖς ἀνταλλάξασθαι ὑμᾶς ἔληται. Δεῖ οὖν τό λύτρον μὴ ὁμογενές εἶναι τοῖς κατεχομένοις, ἀλλὰ πολλῷ διαφέρειν τῷ μέτρῳ,

εἰ μέλλοι ἐκὼν ἀφήσειν τῆς δουλείας τοὺς αἰχμαλώτους. Διόπερ ἀδελφός ὑμᾶς λυτρώσασθαι οὐ δύναται. "Ἄνθρωπος γάρ οὐδεὶς δυνατός ἐστι πεῖσαι τὸν διάβολον πρὸς τό τὸν ἅπαξ αὐτῷ ὑποπεσόντα ἐξελέσθαι ἀπὸ τῆς ἐξουσίας· ὅς γε οὐδέ περὶ τῶν ἰδίων ἀμαρτημάτων οἶός τε ἐστι ἐξίλασμα δοῦναι τῷ θεῷ. ..." IBID 4, ΠΕΓΠ 5,332

" Μήτε οὖν τὸν ἀδελφὸν ζητεῖ εἰς ἀπολύτρωσιν, ἀλλὰ τὸν ὑπερβαίνοντα σοῦ τὴν φύσιν· μήτε ἄνθρωπον φιλόν, ἀλλ' ἄνθρωπον θεόν Ἰησοῦν Χριστόν, ὅς καὶ μόνος δύναται δοῦναι ἐξίλασμα τῷ θεῷ ὑπὲρ πάντων ἡμῶν,..."

Εἰς τὸν 33ον Ψαλμόν, 14, ΠΕΓΠ 5,250.

351. BASIL: Εἰς τὸν 48ον Ψαλμόν, 3, ΠΕΓΠ 5,330

" Ὑμεῖς, φησὶν, οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν. Οὗτοι γάρ οἱ γηγενεῖς, οἱ ἰσχύι σώματος ἐπελπίζοντες, καὶ οἰόμενοι αὐτάρκη εἶναι τὴν ἀνθρωπίνην φύσιν πρὸς τό δυνατῶς ἐπιτελεῖν ἅ βούλεται."

352. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 18, ΠΕΓΠ 10,

324 Εἰς τὸν 28ον Ψαλμόν, 5, ΠΕΓΠ 5 118.

353. Saint John the Chrysostom comments on the reconciliation of man and God on the teaching of the Apostle Paul writes:

" Οὐ γάρ ἐκεῖνος (ὁ θεός) ὁ ἐχθραίνων, ἀλλ' ἡμεῖς· θεός γάρ οὐδέποτε ἐχθραίνει." IF " ἐχθραίνων ἦτανε ὁ θεός, τότε ὁ Ἀπόστολος θά ἔγραφε καταλλάξατε ἑαυτοῖς τὸν θεόν καὶ ὅχι καταλλαγήτε τῷ θεῷ." ST. JOHN CHRYSOSTOM: Ὁμιλία ΙΙ, 3, PG 61 478.

354. ROMANIDIS I : " Τό λυτρωτικόν ἔργον τοῦ Χριστοῦ
ἐν τῷ Σταυρῷ " GREEK ORTHODOX ARCHDIOCESE OF THYATEI-
RA MAY 1972.

355. BASIL: Εἰς τόν 48ον Ψαλμόν, 4, ΠΕΓΠ 5,334 " Τί
γάρ δύναται ἄνθρωπος εὐρεῖν τηλικοῦτον, ἵνα δῶ ὑπέρ
λύτρώσεως τῆς ψυχῆς αὐτοῦ; 'Αλλ' εὐρέθη ἓν ὁμοῦ πά-
ντων ἀνθρώπων ἀντάξιον, ὃ ἐδόθη εἰς τιμήν λυτρώσεως
τῆς ψυχῆς ἡμῶν, τό ἅγιον καί πολύτιμον αἷμα τοῦ Κυρί-
ου ἡμῶν Ἰησοῦ Χριστοῦ, ὃ ὑπέρ ἡμῶν ἐξέχεε πάντων·
διόπερ καί τιμῆς ἡγοράσθημεν."

356. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός,
5, ΠΕΓΠ 7,102 Εἰς τόν 61ον Ψαλμόν, 3, ΠΕΓΠ 5,384 Εἰς
τόν 32ον Ψαλμόν, 6, ΠΕΓΠ 5,182 Προτρεπτικός εἰς τό
ἅγιον Βάπτισμα, 3, ΠΕΓΠ 6,256 Τοῖς ἐν Σωζοπόλει, 2
ἐπιστολή 261, ΠΕΓΠ 3,514-516. GREGORY OF NYSSA: Λό-
γος κατηχητικός ὁ μέγας, 8, PG 45 33.

357. BASIL: Εἰς τήν ἁγίαν τοῦ Χριστοῦ γέννησιν, 3
PG 31 I464A.

358. ATHANASIUS THE GREAT: Περί τῆς ἐνσάρκου ἐπιφα-
νείας ... καί κατά Ἀρειανῶν, 8, ΒΕΠΕΣ 33,226.

359. BASIL: Περί τοῦ ἁγίου Πνεύματος, 18, ΠΕΓΠ 10,324.

360. BASIL: Εἰς τήν ἁγίαν τοῦ Χριστοῦ Γέννησιν, 2,
PG 31 I460BC.

361. BASIL: Εἰς τόν 61ον Ψαλμόν, 2, ΠΕΓΠ 5,382.

362. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 18, ΠΕΓΠ 10, 322-324 " Οὐ γάρ τοσοῦτον οὐρανός καί γῆ καί τὰ με-
γέθη τῶν πελαγῶν, καί τὰ ἐν ὕδασι διαιτώμενα, καί τὰ
χερσαῖα τῶν ζώων, καί τὰ φυτά, καί ἀστέρες, καί ἄήρ,
καί ὧραι, καί ἡ ποικίλη τοῦ παντός διακόσμησις τό ὑ-
περέχον τῆς ἰσχύος συνίστησιν, ὅσον τό δυνηθῆναι τόν
θεόν, τόν ἀχώρητον, ἀπαθῶς διὰ σαρκός συμπλακῆναι τῷ
θανάτῳ, ἵνα ἡμῖν τῷ ἰδίῳ πάθει τήν ἀπάθειαν χαρίσῃται."

363. BASIL: Εἰς τόν 33ον Ψαλμόν, 5, ΠΕΓΠ 5,216 Τοῖς
παραλιώταις Ἐπισκόποις, ἐπιστολή 203, ΠΕΓΠ 3,228.

364. BASIL: "Ὅροι κατὰ πλάτος Β'", 4, ΠΕΓΠ 8,194. 'Ο-
πίμῳ Ἐπισκόπῳ, 9, ΠΕΓΠ 3,292 Εἰς τόν 33ον Ψαλμόν,
5, ΠΕΓΠ 5,218 Εἰς τόν 44ον Ψαλμόν, 9, ΠΕΓΠ 5,284 Εἰς
τόν 61ον Ψαλμόν, 3 ΠΕΓΠ 5,386.

365. BASIL: Εἰς τόν 48ον Ψαλμόν, 4, ΠΕΓΠ 5,334.

366. BASIL: Εἰς τόν 48ον Ψαλμόν, 8, ΠΕΓΠ 5,350 Εἰς
τόν 28ον Ψαλμόν, 5, ΠΕΓΠ 5,118 Εἰς τόν 59ον Ψαλμόν,
3, ΠΕΓΠ 5,370.

367. BASIL: Εἰς τόν 48ον Ψαλμόν, 4, ΠΕΓΠ 5,336.

368. BASIL: Εἰς τόν 33ον Ψαλμόν, 5, ΠΕΓΠ 5,216.

" Αὐτός ὁ εἰρηνοποιός, ὁ ποιῶν εἰρήνην, καί ἀποκατα-
λάσων τοὺς δύο εἰς ἓνα καινόν ἄνθρωπον· ὁ εἰρηνοποιή-
σας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, εἴτε τὰ ἐν τοῖς
οὐρανοῖς, εἴτε τὰ ἐπὶ τῆς γῆς."

369. BASIL: Εἰς τόν 32ον Ψαλμόν, 6, ΠΕΓΠ 184 "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 10, ΠΕΓΠ 7,120.
370. BASIL: Εἰς τόν 44ον Ψαλμόν, 9, ΠΕΓΠ 5,284.
371. BASIL: () Πρός τοὺς συκοφαντοῦντας ἡμᾶς ὅτι τρεῖς θεοὺς λέγομεν, 4, PG 31 1496A.
372. ST. JOHN THE CHRYSOSTOM: Ὁμιλία 13, 5, PG 60. 514 Περὶ τῆς ἐκ νεκρῶν ἀναστάσεως, 8, PG 50 430.
373. BASIL: () Πρός τοὺς συκοφαντοῦντας ἡμᾶς ὅτι τρεῖς θεοὺς λέγομεν, 4, PG 31 1496A.
374. GREGORY OF NYSSA: Λόγος κατηχητικὸς ὁ μέγας, 16 AND 23, PG 45 52B AND 63A.
375. ZIZIOULAS I : "Χριστολογία καὶ ὕπαρξις" ART IN "Σύναξις" No 2, 1982 p. 18.
376. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 10, ΠΕΓΠ 7,122 "Καὶ ὅλως μυρίαί εἰσι τῶν ἐπινικίων αἱ φωναὶ τήν εἰς τέλος καθαίρεσιν τοῦ ἐχθροῦ παριστῶσαι, ὡς οὐδεμιᾶς πάλης, οὐδέ ἀγῶνος ἐν τοῖς ἄνω ὑπολειπομένου ἡμῖν, οὐδέ τινος ἀνθισταμένου καὶ παρατρέποντος ἡμᾶς τῆς μακαρίας ζωῆς, ἀλλ' ἄλυπον ἡμῶν τήν διαδοχὴν ἐχόντων πρὸς τὸ ἐξῆς καὶ ἀπολαυόντων ἡμῶν τοῦ ξύλου τῆς ζωῆς εἰς τὸ διηνεκές, οὗ μετασχεῖν ἐξ ἀρχῆς διὰ τὴν τοῦ ὀφείως ἐπιβουλήν ἐκωλύθημεν."
377. GENESIS 3, 19,
378. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 15, ΠΕΓΠ 10,310

379. BASIL: Εἰς τὴν ἁγίαν τοῦ Χριστοῦ Γέννησιν, 2-3 PG 31 I460.

380. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 39, ΠΕΓΠ IO
384 " Τὰς δέ περὶ τὸν ἄνθρωπον οἰκονομίας, τὰς ὑπὸ τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν ἀγαθότητα τοῦ Θεοῦ γενομένας, τίς ἀντερεῖ μή οὐχὶ διὰ τῆς τοῦ Πνεύματος χάριτος πεπεληροῦσθαι; "

381. BASIL: IDID 39, ΠΕΓΠ IO, 386 " Ἀνακαινίζων γάρ τὸν ἄνθρωπον ὁ Κύριος, καὶ ἦν ἀπώλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ Θεοῦ, ταύτην πάλιν ἀποδιδούς ἐμφυσήσας εἰς τὸ πρόσωπον τῶν μαθητῶν, τί φησι; " Λάβετε Πνεῦμα ἅγιον..." ". Κατὰ μεθυόντων, 8, ΠΕΓΠ 6, 210 Περὶ κρίματος Θεοῦ, I, ΠΕΓΠ 8, 20.

382. ST. JOHN THE CHRYSOSTOM: Εἰς τὴν ἁγίαν Πεντηκοστήν, 2 PG 50 463.

383. BASIL: Περὶ εὐχαριστίας, 5, ΠΕΓΠ 6, 94 "Ὅροι κατὰ πλάτος Β', 4, ΠΕΓΠ 8, 196 " Καὶ οὐκ ἠρκέσθη μόνον νεκρούς ὄντας ζωοποιῆσαι, ἀλλὰ καὶ θεότητος ἀξίωμα ἐχαρίσατο καὶ ἀναπαύσεις ἡτοίμασεν αἰωνίους."

384. ZIZIOULAS I : "Χριστολογία καὶ ὕπαρξη" ART IN " Σύναξη " No 2, 1982 p. 18.

385. GREGORY OF NYSSA: Πρὸς τοὺς βραδύνοντάς εἰς τὸ Βάπτισμα, PG 46 429A.

386. BASIL: "Ὅροι κατὰ πλάτος Β', 4, ΠΕΓΠ 8, 196.

387. BASIL: Εἰς τὸν 48ον Ψαλμὸν, I, ΠΕΓΠ 5,320.

Πρὸς τοὺς νέους, 2, ΠΕΓΠ 7,320.

388. BASIL: Κατὰ Εὐνομίου Α', 27 ΠΕΓΠ 10,124.

389. BASIL: "Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ θεός, 8, ΠΕΓΠ 7,114 () Ὁμιλία ἐν Λακίζοις, 8, ΒΕΠΕΣ 7,114.

390. PLATO: Πολιτεία 613B.

391. GREGORY OF NYSSA: Ἀντιρρητικός PG 1152C ATHA-

NASIVS THE GREAT: Περὶ ἐνανθρωπήσεως τοῦ λόγου, 54

ΒΕΠΕΣ 30,119 " Αὐτός ἐνηνθρώπησεν ἵνα ἡμεῖς θεοποιη-

θῶμεν" "He was incarnated in order to give us deification".

It is the main theme of the whole teaching of Athanasius that is repeated with various changes in his writing. For more of Athanasius Christology look at Father Dragas G. " Ἐγένετο ἄνθρωπος " art in "Theology" Athens 1976.

392. GREORY THE THEOLOGIAN: Λόγος 20ος I PG 35 1065A.

393. BASIL: "Ὅροι κατὰ πλάτος Β', 3, ΠΕΓΠ 8,208

" Ἐν δέ τῇ ἀκριβεῖ πρὸς τὸ θέλημα τοῦ θεοῦ περὶ τὸ ἔργον σπουδῇ συνάπτεσθαι τῷ θεῷ διὰ τῆς μνήμης ὑπάρξει."

394. LUKE 6,36.

395. BASIL: Κατὰ Εὐνομίου Β', 4, ΠΕΓΠ 10,134 " οὐκοῦν ἐπειδὴ οἱ κατ' ἀρετὴν τέλειοι τῆς τοῦ θεοῦ προσηγορίας ἡξίωνται, ὁμοούσιοι ἂν εἶεν τῷ θεῷ τῶν ὄλων οἱ ἄνθρωποι. Ἀλλ' ὥσπερ τοῦτο λέγειν μανία σαφές, οὕτω καὶ κεῖνος ὁ λόγος τῆς ἴσης ἔχεται παρανοίας."

396. GREGORY THE THEOLOGIAN: Λόγος 21ος, I PG 35, 1084AB AND Λόγος 23ος, II, PG 35, 1164AB.

Saint Gregory the Theologian prevents any, by chance, misinterpretation of his teaching. He explains that man became God with his union with God, but man is God "θεούμενος" (after his deification from God) and for man it is impossible to surpass the bond that separates him from the Holy Trinity. Man's deification is not ~~deification is not~~ his identification with God but ~~is not~~ a continuous assimilation with God. For this reason man after his deification becomes god by the grace of God, man becomes "adopted God".

397. PLOTINUS: Ἐννεάδα 6, 4 I6 AND 4, 8 5,

398. BASIL: Κατά Εὐνομίου Γ', 6, ΠΕΓΠ 10,250 Κατά Εὐνομίου Β', 4, ΠΕΓΠ 10,134.

399. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 23, 37, 47, 55 ΠΕΓΠ 10,338 376 406 432.

400. GREGORY THE THEOLOGIAN: Λόγος 43ος, 48 PG 36,560A Saint Basil told Emperor Modestos deputy "I do not tolerate to pay homage to" οὐδέ κτίσμα τι, Θεοῦ τε κτίσμα τυγχάνων, καὶ Θεός εἶναι κεκελευσμένος."

401. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 18 ΠΕΓΠ 10, 324 " ... καὶ ἐποίησε σκεύη εὐχρηστα τῷ Δεσπότῃ, τοὺς κατηρτισμένους εἰς πᾶν ἔργον ἀγαθὸν ἐκ τῆς ἐτοιμασίας τοῦ ἐφ' ἡμῶν."

402. BASIL: Εἰς τὸν 11ον Ψαλμόν, 5, ΠΕΓΠ 5,412 Εἰς τὸν 45ον Ψαλμόν 4, ΠΕΓΠ 5,308 Περὶ ταπεινοφροσύνης 3, ΠΕΓΠ 6,114.

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